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FINIS.

THE *Horſe-mans Honour: or, the Beautie of* HORSEMANSHIP.

CHAP. 1.

Of the breeding of Horſes and the election of Stallions: and firſt of ſuch as are beſt for ſeruice in the Warres, as the Neopolitan, Sardinian, Almaine *and* French, *their Natures and dignities.*

SInce Creation and Generation are the beginning of things, and the firſt elements of which euery moouing thing is compounded: It is meete that in this Tract, or ſmall Treatiſe, we begin with the Art of Breeding or generation of Horſes; which foundation or groundwork (from whence we raiſe the ſtructure or maine frame of our diſcourſe) being well and ſurely laid; the arte cannot chuſe but ſtand vpright, and outlaſt the rage of all ſtorms which Enuy or Ignorance can ſpit our againſt it.

I confeſſe that in all my labour and trauell herein I leaue and forſake the great roades and beaten pathes of other mens writings, not as an enemy that either feares them, or knowes danger in them; but as an experienſt guide that hauing been frequent in their paſſages, and

found their waies long and wintery; now after much coasting and tracing, finding how to come to the ende of my Iourney in a direct line, I am loath to see others (as I did) goe out of their way, or at least to bestow more labour then the necessitie of the arte requireth.

Also I am so far from doating vpon imitation, or holding all things authenticall, which either time hath receiud, or great men countenanst, that I must be bold to let them know in this following discourse, that I can neither run with the Ancients, nor hold with our moderne Writers in this Art, further then by a true examination and triall of their rules by the Test of Reason, I finde agreeable to Nature, Art, and Practise, being the three pure Fountaines from whence I intend to bring all I will tender to you in this whole Volume.

To begin then with the arte of breeding of Horses the first and principall foundation thereof consisteth in the election of Stallions and Mares, which are most fit and proper for that purpose, for the least careleſſenesse therein is the vtter ruine of all the whole worke, since like ingendring like, if any euill choise be made an euill product must remaine of the composition.

Now to speak first of the choise of Stallions, or Horses for breed, The ancients recommend vnto vs for that purpose fourteene seuerall Horses of fourteene seueral Countries, as *Naples*, *Sardinia*, *Allmayne*, *France*, *Arabia*, *Barbary*, *Spaine*, *Gratia*, *Hungaria*, *Swethland*, *Great Brytaine*, *Ireland*, *Flanders*, and *Friesland*: and these fourteene they deuide into foure parts for foure vses and purposes, as thus.

If you will breed Horses for seruice in wars, which ought to be those which are of the greatest courage, strength, valour, stature, abilitie to performe, and hardinesse

dineſſe to endure all aſſaults of fire, ſword, and famine, then ſay they, chuſe either the *Neapolitan*, the *Sardinian*, the high *Almaine*, or the *French*; For, ſay they, theſe reaſons muſt induce you.

Firſt, the *Neapolitan*, or horſe of *Naples*, which commonly we call the Courſer, is of goodly ſhape & large proportion, exceeding ſtrong of ioynt and limbe, full of courage and fury, and ſo violent in his careere that he delighteth in the ſhock & encounter of his enemy; he is termed the Prince or ſoueraigne of all other horſes, both for his ſtately trot, beauteous ſhape and faire colour, (being for the moſt part browne bay, or daple gray) he is of excellent nature and good condition, being moſt louing to the man, and tractable to any thing that is for vſe or ſeruice; he is very hard and will feed courſe, he is able to endure hunger and great labour, and is naturally ſubiect to no ſorrance or ſickneſſe; he is leane and long headed, and euen moſt naturally known by his hanke or crooked noſe.

The *Sardinian*, or horſe of *Sardinia*, which is an Iland lying nere vnto *Naples*, betwixt it and *Sicilia*, is a horſe in all things like to the *Neapolitan*, as bred almoſt vnder one height and climate, and in equal fertility, and therfore the ancients aſcribe to them all that they giue to the *Neapolitan*: cloſe vnto this Iland is another leſſer Iland called *Corſica*, were are alſo bred horſes of great worth and eſtimation, and nothing inferiour either to the *Neapolitan* or *Sardinian*, and do likewiſe paſſe by the name of Courſers, as being equall with the other both in nature and dignity.

The *Almain* or *high Dutch* horſe being bred in a coole fruitfull climate, rich in pure ayre and wholeſome Springs, is a horſe of wonderfull tall ſtature and big of

bone and limbe, being able at great eaſe to cary a man arm'd at all peyces, and to endure the toyle of long and wearie marches; they are not of firy mettall, but temperat and enduring, they will feed courſe and faſt long, and though not ſwift in trauell, yet neuer tyre with orderly riding: their ſhape is great and groſſe, yet comly, their limbes round, but their hoofes ſtrong & hollow, their colour, for the moſt part, is bright Bay, or Gray, and they are hardy and eaſie to be acquainted with any danger or violence whatſoeuer.

Now for the *French* horſe, or horſe of *France*, though he be the worſt of theſe foure, yet is he a good plaine ordinary Souldiers horſe, large of body, and ſtrong of limbe, for the moſt part of groſſe round making, and extreame hard trotting, they will hacney well and indure marches without fainting, and for a careere haue both, enough ſpeed and fury; they are hardy enough by nature, but by vſe and exerciſe are brought to be ſufficiently valient. Thus if the purpoſe of your breed be for ſeruice in the Warre, theſe are the horſes which by other Writers are recommended vnto you.

Chap. 2.

Of ſuch Horſes as are to be choſen for Swiftneſſe and Beauty, as the Arabian, Barbary, Turkie, *and* Spaniſh, *their Natures and Dignities.*

IF you determine your race for the breeding of ſwift horſes, which may ſerue for Bel-courſes, or great wagers, then the ancients writ, that the moſt excellenteſt for ſuch a purpoſe is the *Arabian*, or horſe bred

in

in *Arabia*, which participating with the great influence and power of the Sunne is a Beaſt of wonderfull courage, ſwiftneſſe and ſtrength; he is of reaſonable ſtature, ſlender body and ſmall limbes, but ſo delicatly knit together, in euery ioynt and member, and ſo ſinowyd and ſtrong, & therewithall ſo light and nimble, that not any other horſe can boaſt of more agility or ſwiftnes, and he is therwith alſo ſo beautifull and comly ſhapt, with ſo ſlender and fine a preportiond head, ſo firme & well raiſed a neck, ſo ſtrong a backe, ſo round a buttocke, and ſuch ſtrong and hollow houes, that he may well be ſaid to carry away the prize for moſt abſolute perfection; theſe horſes are of very long life; & little ſubiect to ſicknes, yet when once they begin to drope there is but little hope of recouery; they are neuer ſubiect to foundring, for their houes are ſo ſound that they will neuer ſurbayte albeit continually rid on flint and pauements, they are good feeders, and haue no fault but what arte may helpe, which is wantonnes and aptneſſe to ſtrike and bite their keepers.

The next to this for beauty and ſwiftnes are thoſe which we call *Barbaries*, and are bred in *Argier*, *Morocco*, or *Feſſe*, theſe are in beauty, ſhape, and quallity like vnto the *Arabian*, only ſomewhat leſſe of ſtature, and of a much gentler diſpoſition; their color for the moſt is gray, or lyard and fraynd with red fraynes in many parts of their bodies, eſpecially about their heads, and the ſetting of their necks; they are naturally exceeding ſwift, and many times two of them of ſuch equal ſpeed that one man hath bin ſeen to run two of them together at one inſtant, and beſtriding them both; they are ſo apt and willing to runne off of themſelues that in *Italie* they vſe to runne them for great wagers, naked and without

riders,and of theſe the Mares are eſteemed the ſwifteſt.

Next to the *Barbary* for beauty & ſpeed is reckoned the *Turky* horſe, not the *Turky* horſe which is bred in the Kingdom of *Turky*,bordering vpon *Scythia*,but the *Grecian* or *Tracian* being now vnder the *Turks* gouernment, theſe horſes are of very fine & beautifull ſhape, & much larger then either the *Arabian* or *Barbary*,they are very ſwift,though leſſe ſwift then the other, and of great pride,only much ſubiect to colds and infirmities; they are of diuers colors according to their generations, eye blacke and gray amongſt them is moſt vſuall and predominant.

The laſt horſe which is to be choſen Stallion for this vſe of beauty and ſwiftnes is the *Spaniſh* horſe, or horſe bread in *Spaine*, which (out of what barbarouſneſſe I know not) wee call *Ienets*; for *Ienetta* is no name of a horſe but the manner of the riding of a horſe,as to ride with extraordinary ſhort ſtirrops, is to ride *A la more Ienetta*,after the maners of the *Ienettos*, men that ride in ſuch ſort, but letting paſſe the ſcruple,theſe *Spaniſh* horſes haue in paſt times bin accounted ſo ſwift, that *Pliny* in his naturall Hiſtory ſuppoſes them to be begotten of the Windes; they are of paſſing neate and cleane ſhape great courage and long indurance, onely they are many times weake ioynted, and vncertaine paced, yet of good and gentle diſpoſition, and tractable to learne any thing that is put vnto them. And thus if your purpoſe be to breede for beauty or for ſwiftneſſe,theſe are the horſes our old authors doe recommend vnto you; yet herewithall you muſt not vnderſtand that theſe horſes are fit only for theſe purpoſes & no other, for you muſt know that euery one of theſe are moſt excellent to ſerue in the wars alſo,and haue both valour,

courage,

courage, and ſtrength to beare themſelues through any aſſult or ſhocke whatſoeuer.

Chap. 3.

Of ſuch Horſes as are to be choſen Stallions, for trauell, eaſe, or toughneſſe, as the Hungarian, Swethland, Great Britaine *and* Iriſh, *their Natures and Dignities.*

NOw if you determine your Studd or Race of Horſes, for Trauaile, eaſe, or toughneſſe, or elſe for traffique & marchandiſe in affayres or Markets, then according to the opinions of old Authors, the beſt Stallion for that purpoſe is the *Hungarian* or Horſe bred in *Hungary*: which is a beaſt of reaſonable ſtature, and good ſquare, ſtrong proportion, yet of temperate mettall, and ſo durable and tough in trauaile that it is written they haue carryed men armed at all peyces to the Cuſhe more then an hundred Engliſhe miles in one day, and haue done the like many dayes together, as you may read both in the *Roman* and *Germayne* Hiſtories, theſe Horſes are naturally of ſuch ſtrong conſtitution that they ſeldome or neuer take ſurfeit, eyther by heat Cords or any violence in labour, but out of a naturall inſtynct (being neuer ſo extreamely ridden and tourned vp into the colde) they will walke and coole themſelues, and not feede nor drinke till the time be fit for the ſame; whence it comes that they neuer founder of their feete, and are ſeldome oppreſt with coughs or Glanders, they haue naturally cleane skins and cleane coates and aſke little or ſlight dreſſing, for it is written they

they will picke and trime themſelues without the help of any groome whatſoeuer, nor indeede doe their Maſters in *Hungary* vexe themſelues further that way then to vſe them when they need them, and then turne them vp to their owne keeping: not much inferiour to theſe are the *Polanders* or Horſes of *Poland* only they are ſomewhat leſſe and a little more Fiery;

Next to theſe for this purpoſe of toughneſſe and longe trauell are the Horſes of *Swethland*, which are like to the former in nature and quallity, onely they are the leaſt of the three, yet of the pureſt and fineſt mettall, they are of the nature of red Deare, for let them be ridden till they ſweat neuer ſo extreamely and that they grow neuer ſo faint and wearie, if you but then ſuffer them to drinke or ſoyle themſelues in the water, they will preſently grow freſh againe, and trauell as if they had but newly come from the Stable; thus they write of them, and doubtleſſe thus they will doe more then other Horſes, though not fully out all that is reported.

Next to theſe are the Hoſes of Great *Britaine* or the Horſes of *England* and *Scotland*, in which our owne experience can tell vs that our Engliſh Horſes which are Beaſts of ſtrong and great ſtature, ſtout courrage and good ſhape, there is none can exceede them for this vſe of Trauell, eaſe, or the carrying of great and heaute burthens, both by reaſon of their naturall ſtrength and daily exerciſe; as alſo, in that either naturally or arteficially there is none but will ſoone be brought to the eaſie pace of ambling, and in that ſtately and comely manner that no Prince but may be proud of ſo rich a ſeate; whence is grounded the old ſaying, that ther is Paltrey which may compare with *England*; For the horſes of *Scotland* they are much leſſe then thoſe in *England*, yet

not

not inferiour in goodneſſe, and by reaſon of their ſmalneſſe they keepe few ſtoned but geld many, by which likewiſe they retaine this ſaying, That there is no Gelding like thoſe in *Scotland*: and theſe, as the *Engliſh* are for the moſt part, all amblers: Alſo in *Scotland* there are a race of ſmall Nagges which they call *Galloways*, or *Galloway Nagges*, which for fine ſhape, eaſie pace, pure mettall, and infinit toughneſſe, are not ſhort of the beſt Nagges that are bread in any Countrey whatſoeuer; and for hardneſſe in feeding, and ſoundneſſe in body, they exceede the moſt races that are extant, as dayly experience ſhewes in their continuall trauels, iourneying and ſore huntings.

The laſt Horſe or Stallion for this purpoſe of trauell, eaſe and toughneſſe is the *Iriſh*, or *Iriſh Hobby*, being a Horſe of a middle ſize, comly and well ſhaped, and of much courage and fury, being rather of a too hot then temperate nature, and withall of a little wauering and inconſtant diſpoſition, being ſomwhat incline to feare-fullneſſe, and apt to finde ſcarres and Boggards. Theſe Hobbies are as the Engliſh horſes, naturally inclind to ambling, and carrie their heads ſo proudly, (hauing moſt commonly the benefits of high creſts, and deepe necks) and their bodies ſo comely, that fewe Horſes tread with greater ſtate and maieſtie; they doe natrally delight to clime hills, and will runne againſt the ſame with great fierceneſſe and ſwiftneſſe; alſo they are exceeding ſubtile and cunning in treading vpon Bogges and Mariſh grounds, and will goe with ſuch care and reſpect that fewe Horſes can follow them, which haue not beene trained with them: and thus if your purpoſe be to breed for theſe purpoſes already rehearſed, theſe are horſes which our ancient Horſe-

men preſcribe vnto you, nor as in the other, you muſt not thinke theſe vtterly vnable for the Warres, ſince they will ſerue in light ſeruices as well as the beſt horſes whatſoeuer, and the *Engliſh* and *Hungarian* will carry men armed at all pieces, and charge the enemy both boldly and ſtrongly.

CHAP. 4.

Of ſuch Horſes as are to be choſen Stallions, for draught, or toyle, as the Flanders, *and* Frieſland, *their Natures and Dignities.*

NOw to finiſh vp this corner ſtone, or chiefe collombe of this Art of breeding, and to make it that it may beare the reſt of the building vpright and in perfection; you ſhall vnderſtand, that if your determination of breeding goe no further then the ayme of the draught, or a deſire onely to breed Horſes for the Coche, Waggon, Cart, or Plough, or for any other Husbandly toyle, or labour, that then the opinion of the ancient Authors is, that you elect the Flanders Horſe or Flemming, which indeed containes any horſe naturally bred in the Neather-lands, or fruitfull places of the Low Countries.

Theſe Horſes are of groſſe and ſtrong ſhape, with heads ſmall below, but groſſe aboue, ſtrait Iawes, and flat foreheads, they haue thicke, round, yet often gaunt bodies, big ioynts, (but chiefly the neather paſterns) about their legges from the knees downeward infinite ſtore of thicke, long and buſhie haire, they haue flat, little, thinne pummys hoofes and very ſhort (but great

great) paſterns; theſe horſes are of a wanton diſpoſition, which makes them ſeeme hot and furious, but in their worke and labour they are temperate and colde, and will trauell painefully and with moderation, they take delight in drawing and in the ornaments of the draught, and cannot endure Aſſe-like to goe ſteppe by ſtep, or ſlowly, but freely euer will trot away with any reaſonable burden; they are louing, gentle, and delight to be familiar with the man, they are of hard and ſtrong conſtitution of body and will trauell long and luſtily, but muſt euermore (as neere as you can) both in trauell and reſt be kept with a full belly, whence it comes that in long iournies you muſt euer baite once a day at the leaſt; they are nothing neare ſo much ſubiect to colds as our Engliſh horſes are, for in the greateſt extremity of their trauell you may very boldly aduenture, to waſh them in the coldeſt part of all the Winter; the Sorances to which they are moſt ſubiect are the paines and the Scratches, not ſo much out of any naturall inclination, or fluxe of humors which flow and deſcend downe into thoſe parts, as by reaſon of the great abundance of haire which growes theron, wherin the ſand, durt, and mire, ſticking and fretting the skin and making ſores and puſtules, theſe ſorances increaſe and become moſt dangerous miſchieues.

Theſe Horſes for their foode and dyet are a great deale groſſer then moſt other horſes are, for they will eat almoſt any thing that growes if their teeth be able to chew it, eſpecially they delight in ſweet and ranke things, whether they be weeds, roots, or leaues; eſpecially they take ioy and delight to eat Caret roots, and ſuch like ſweet roots, as alſo Cabbege and Cole leaues, and the ſtalkes of any ſweet Worte whatſoeuer, by

meanes whereof they grow ſo big of bone, and ſo exceeding fatt and round, as you daily ſee them, for to ſee a leane Dutch horſe (and in health) is almoſt a myracle; and no other reaſon is to be giuen therefore but becauſe thus and with theſe foods they are bred and brought vp in their owne Countrey; alſo theſe Flemiſh horſes are not ſuffered to runne looſe, wilde, and vntamed, in large and ſpatious Walkes, and Forreſts as ours are, but are brought vp more Cade-like and tame, and made familiar to the mans hand, and acuſtomed to theſe foodes and offall of their Gardens, euen from the firſt houres of their foaling; neither wil their maſters (though it be no vertue, but a fault in them) loſe the moſt earlieſt houres of their ſeruice, but at two yeares old and ſometimes ſooner put them to the draught and labour in the Wagon; but neither is this earely toyle, nor this ranke foode profitable to theſe horſes, as we find here in *England* by experience; for when they come into our hands (as they are in great requeſt and vſe for our Coches) and are brought vnto ſtrange and wholeſome foode, as ſweet Hay, and drie beanes and Oats, and their labour a little more ſore and violent; then preſently the corruption of their former food breakes forth and they fall into dangerous ſurfaits and ſickneſſes, in which (without good loooking vnto) many times they periſh, therefore it behoues euery man that will deale with theſe horſes, and buyes them fat and wanton out of the hands of the Dutchman, to looke carefully vnto them, and to ſcoure their bodies well, with ſorrage, or wholeſome drenches, and to feed them with dry meat, and giue them temperate exerciſe till the danger of this firſt ſickneſſe be ouer, and then you may boldly vſe them as your occaſions

caſions ſhall vrge you, for there is not a more ſtronger, healthful and ſounder beaſt which is bred in any countrey; nay, they are ſo like their countrey that they wil runne through an hundred Surſets, the leaſt of which will kill an hundred Horſes of finer temper and qualitie.

The next ſtallion to theſe for this purpoſe of draught or Husbandly labor is the *Friſon*, or Horſe bred in *Friſland* which all be it be one of the Seauenteene Prouinces and contayned within the Netherlands, yet are the horſes bred therein ſomewhat different from theſe Flemiſhe horſes already written off, for theſe *Frieſonns* or *Friſeland* horſes are of exceeding fiery and hot Natures, and of courrage and fury, they are not altogether ſo groſſe as the *Flemmings*, but of more neate and fine mould, hauing round and good proporcion, they are exceeding nimble and light, and delight much in leaping and bounding, and doeing other rough ſaltes aboue ground; for their heates doe ſo much tranſport them that they hardly doe any thing deliberately or ſmoothly, as the other finer bred and nimbler Horſes doe, immitating Cats, Dogges, Monkeys and ſuch like vgly and deliuer Creatures, but what theſe *Frieſons* doe they doe roughly, ſoddainely and ſwiftly, in iumpes and bounds, and in raiſing their Bodies hie aboue ground; whence it comes that when at any time they are trayned vp for the greate Saddle, it is of purpoſe to make them Stycroers or horſes for pleaſure or tryumph, or for the teaching of young ſchollers to make them gaine comely and ſure ſeates, and to make them valiant on horſebacke; but howeuer theſe horſes are drawne ſometimes to theſe purpoſes, yet their naturall quallitie and delight is in the draught or Carotch,

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wherein they tread with ſo much pride, ſtate, and glorioufnes, that the greateſt Kings and Princes daily imploy them in that ſeruice, as for all other quallities of the minde or body, they little or nothing at all differ from their next Neighbour the *Fleming*, craueing in all things both the like helpes and like obſeruations; And thus I conclude the ſubſtance of this diſcourſe touching the election of Stallions for any of theſe foure neceſſary purpoſes, as either ſeruice in the Warres or pleaſure of Princes, beauty of body and minde, ſweetneſſe or goodneſſe, eaſines in trauaile, longe Iourneying and toughneſſe, or laſtly for the Carotch, draught, or Husbandly toyle and labor, in which are contained all the neceſſary imployments belonging to any mans vſe or ſeruice, and in the ſame is alſo to be noted that any of theſe horſes before recyted, as they are thought excelent for the purpoſes to which they are allotted, ſo alſo any of them (as occaſion or nereſſitie ſhall requier) may be imployed in the Warres, or matter of ſeruice againſt the enemie, eſpecially the *Frieſonne*, who hath a ſtronge, ſharpe and a ſwift careere, and ſo fit for the ſhock or ſodaine encounter; laſtly to draw theſe foure heads to two briefe ones, and applye them to the vſe of the Warres only, you may if you pleaſe from the *Neapolitan*, *Sardinian*, *Almayne*, *French*, *Spaniſh*, *Turky*, *Friſonne* and *Fleming*, breede good and ſufficient horſes to carry men at armes, and to come to the breach of the Pike and other cloſe encounters, and from the *Arabian*, *Barbary*, *Hungarian*, *Swethland*, *Engliſh*, and *Iriſh*, you may breede the beſt for light ſeruice, as the piſtol, Carbyne, chaſſing ſtaffe or other ſeruice of ſwift, ſoddaine, and certaine diſcouery.

CHAP.

Chap. 5.

A demonſtration of the errours of the Ancients, and the Confutation thereof.

HItherto I haue ſpoken of the ſetled and reſolued opinyons of the Ancient Authors and Horſemen of our old times, ſuch as *Zenophon*, *Vegetius*, *Ruſſius*, *Griſon*, and the like, each gathering the practiſe of his owne particular experience, and leauing them as infalible rules and preſidents to poſteritie, to be euer after immitated and followed, yet how I may giue credit, or ground my beliefe vpon their maximes, I ſtand exceeding doubtfull, nor can I be drawne thereto by any perſwaſion, except I could ſee certaine truth, and vnrefallible reaſon ſtand foorth as champions both to guard and defend all that they had written; which ſeruice they are ſo farre from tendring vnto them, that they rather ſtirre and ſow a diſſention amongſt them, one oppugning another in ſuch ſort, needes that no weake Reader but muſt ſtand amazed and ſtagger in opinion ere he can certainely tell to whom to cleaue for truth and verity: the reaſon being, not that arte hath deceiud them, but their owne experience; for one Horſeman finding a horſe of one temper, and another of another, and then concluding certainly of that vncertaine experience, how could they

they chuſe but leaue imperfect grounds and maximes behind them; for of vncertaine queſtions, euen vncertaine anſwers muſt ariſe, and vpon one or too perticular tryals to ground and fixe a certaine and vndoubted reſolution, is a worke that cannot chuſe but bring on much argument and diſputation; yet in this I doe nor condeme or diſalow of any of thoſe famous Writers, onely am loath my ſelfe to be bound to any ſtrictneſſe of beliefe in this art, but where I finde nature, art, and practiſe compoſd together as true friends and vnſpeakable companions, for I know albe it they will allow but theſe particular horſes, to theſe perticular purpoſes, as if none could be good, fit and proper but they only, yet it is moſt certaine that (acording to the Alcumiſts argument which will haue all baſe mettals to be leperous gold and poſſible to be cured) ſo any of theſe horſes how wilde ſoeuer being purged and purified by art, his imperfection taken away and vertue added, may be made not only to beget, but doe any thing in perfection as well as the beſt whatſoeuer, and therefore no reaſon to bind a man to any particular ayre, clymat, food, or Sunſhine, ſince all things were created good, and by art may be brought neare to their primary Creations, as ſhall be more fully ſhewed in this next

CHAPTER.

The demonſtration of their errors, and the confutation thereof.

OF theſe Countries the prouerbe is verified: *tot capita tot ſenſus, & multa capita ſine ſenſu*, ſo many men ſo many mindes, and many without vnderſtanding, for ſome hold only the *Neapolitan*, *Arabian*, and *Grecian* tobe beſt, ſome the *Neapolitan*, *Barbary* and *Iriſh*: ſome the *Neapolitan* *Almaine*, *Hungarian*, *Flanders*, *Spaine*, and *Iriſh*: ſome the *Turke*, and ſome name *England*, *Scotland* and *Brittaine*, with a medley amongſt others: it ſhall be therefore fit to conſider the cauſes of their conceits taken from the perfection of water, perfection of Ayre, and perfection of Ground, wherunto they doe onely appropriate the goodneſſe of horſes, and after to the reſt. And for aſmuch as the auncient writers and practitioners doe onely approoue thoſe Countries, theſe queſtions may be reaſonably demanded: firſt whether all the horſes that are bredde within the ſame Countries are good horſes, or whether in ſome particular part of thoſe countries, becauſe they doe aduiſe breeders that will haue perfect races, to make choiſe of thoſe Horſes and Mares, from, and out of thoſe Countries: if then they meane that all thoſe countries bee excellent, then it may bee reaſonably collected, that they would haue vs perſwaded that all Horſes bred in thoſe countries are good & excellent, which being admtited, little wil be the vſe of the knowledge, of Nature, Art, & practiſe, but onelye to gaine their obedience fit for the vſe of man, for where all is

good,there cannot bee deceit in chooſing ,but if in ſome particuler place of euery of thoſe countries they are all excellent horſes , then were it expedient for them to ſhewe , and for vs to vnderſtand where thoſe particuler places are,and whether in thoſe particuler places there are not ſome Iades aſwel as good horſes, and alſo to ſette downe by ſpeciall direction how to knowe thoſe horſes that are bred in ſuch particuler place of goodnes,& the eſpecial & particuler ruls that doe approue their goodneſſe, and the rather becauſe moſte men euen of greateſt place doe approue the goodnes of horſes of other countries much before their owne,& ſo might al men be aſſured of the goodneſſe of their choice , otherwiſe the doubtfulneſſe of the words maketh queſtion, *ſed cum in verbis nulla eſt ambiguitas non debet admitti voluntatis queſtio*, But where in the words there is no ambiguitie, there a voluntarie queſtion ought not to be admitted: alſo it would bee conſidered whether any one of thoſe countries or any one part of any of thoſe countries,hauing moſt excellent Ayre,Water,Ground,and ſo good as the witte of man is able to expreſſe , can altar a Race of Iades to good Horſes,or whether they bee onely good that are there begotten and bredde,and no other, but becauſe the onely fame of thoſe countries hath founded it ſelf ouer the world, and the opynion thereof rooted in moſte mens hearts,being but fame and windie record, I wil conclude with the Ciuilian, *fama per ſe parum momenti habet ad probandum*, onelie fame is a ſmall moment of proofe.

Againe,it were fit that ſome cauſe might bee expreſſed,wherefore England,Scotland and France, hauing

no

no doubt in accompt of reaſon, in ſome parts thereof as perfect Ayre, water and ground, and yet not numbred amongſt thoſe countries formerly mentioned, to haue good horſes, *ſed ex vicioſa definitione non procedit valida argumentatio*, of an vnperfect or vntrue difinition, a true argument cannot be collected: and yet it is not to bee denyed, but almoſt al the horſemen & breeders within this kingdome doe much inſiſt herein, ſo as if a Neapolitan, Arabian, Barbarie or ſuch like bee brought into England, how ineſtimable hee is valued, priſed, and ſolde, and how all men deſire him, who can doubt? a verry ſtrong implication to all ignorant men of an excellent horſe, as alſo that thoſe countries haue not any bad, ſuch is our weakenes thorough want of knowledge and true iudgement, that we doe not onely allow both horſes and horſemen of all other countries (though our owne farre more excellent) & thereby brand our owne countrie and people with all imperfection, being only carryed with the Ayerie ſtroke of feuery cenſure, not knowing the goodneſſe or badnes of their naturall quallities other then by the name of the countrie. The cauſe heerein cannot be had, for *ignoratis principijs nemo poteſt artem percipere*, thoſe that are ignorant of the beginning ſhall neuer truely conceiue the art, & therfore my deſire is, *quæ probat euentis perniciosa fieri ea debent reuocare, etiamſi initio profuerunt*, what things in ſucceſſe prooue hurtfull, let thoſe bee recalled, although they were profitable in the beginning. If one ſhould affirme that the horſes bredde in the north part of England (nay, but named ſo to be) are they not more accompted, and better in eſtimation, & of all men ſo eſteemed, and more valuable then horſes

Difficile eſt & bono peragamtur exitu, quæ maloſunt inchoata principio.

bred in any other part of the kingdome? and doth any man doubt that horſes brought out of other countries, are not much more in eſtimation and value, then the horſes bred in the north part of this kingdome? & can this ſuppoſed excellency be taken from any other cauſe then from Ayre, Water and Ground? let vs then conſider and examine, whether this bee an argument from no cauſe to a cauſe: which if it bee, then haue all learned, accoumpted the ſame abſurde, for by diſtinguiſhing, inferring, framing of reaſons, and iudging, we attaine to vnderſtand the truth, and to diſcouer falſhood, and therefore it ſhall not be amiſſe to enter into the particuler examination of thoſe ſo great and motiue cauſes, wherein the truth of the controuerſie conſiſteth, and from whence the truth thereof proceedeth accordinglie: for the true waies to come vnto the knowledge of all things, are from the cauſes and maximees to the knowledge of the effects, & by the effectes and conſequents to the cauſes.

Chap. 7.

Of the Ayre.

FIrſt of the Ayre, I deny that any horſe can abſolutely obteine or bee depriued of his original and naturall qualitie, by the goodnes or badneſſe of any Ayre whatſoeuer: although hee alter his helth, or obſcure the quality for a time, yet doth it not depriue him of his naturall qualitie, but ſuch as he had from

from his Syer and dam, ſuch will he be vnto his death, although by good or euill vſage, or education he may be either helped or hindered: for the beſt phiſitions & Philoſophers, do hold that all creatures receiue their conditions and qualities at the time of their framing and not at their birth, for otherwiſe nature were not perpetuall, ſo as the ayre where they are bred cannot be any ſpeciall inherent cauſe of naturall goodnes or badneſſe, *et res quælibet dominatur a ſua cauſa*, and euerie thing is gouerned of his own cauſe: then if no cauſe of naturall goodnes, not any naturall effect thereof can followe: the which if it be not naturall, then not perpetuall but accidentall, whereof art taketh no knowledge, ſo as the force thereof cannot depriue generall nature, for it is a generall rule amongſt all learned, *quòd accidens in corpore nullum, pars eſt corporis naturalis*, that an accident in the body is no part of the naturall body.

Chap. 8.

Of the Water.

Secondly of the water, which all men know to be a heauy element, colde and moiſt, and yet the water cannot aptly bee ſaide a meere Element of Water, being mixed and vnpure, as our experience doth teach vs, with Brimſtone, Allom, ſalt, and ſuch like, &c. no more then ſmoke can be ſaid of it ſelf to be a pure element, but this we know, that it is by nature colde and moiſt, and the power and vertue there-

of, doth mollyfie and yeelde nouriſhment more then the aire to the body, & therfore doth tẽperate & moderate the element of fire in the body, but the ſame cãnot any waies depriue original nature, without depriuation of ỹ ſubiect, being cõpounded of the elements, wherof water is one, (although not ſuch as we ſee, except it do exceed the cõpaſſe of natures mixture in the creation of the creature, for if materiall water ſhould alter the nature of the Beaſte from the qualitie of his originall creation, how ſhould hee bee fit for the vſe of man, when neceſſitie ſhall enforce him to drinke of all waters? and thereby haue ſeuerall alterations in qualitie, and therefore that beeing no principall cauſe there cannot be any effect of the alteration of original nature from the creation.

Chap. 9.

Of the Ground.

THe third & the laſt is the ground which is a heauie Element, colde and drie, and may well be ſaide to bee the mother of all bodies, the which (according to the Mathematickes be deuided into mountaines, Hilles, Vallies, Fields, Medowes, and ſuch like, the cauſe whereof the great Flouds and Windes, in the time of the generall inundation of the whole world, haue ſo erected as ſome learned doe maintain, and in the firſt creation to be otherwiſe: Now that the dryneſſe or wetneſſe, the ſtony or ſhade, hils or dales, ſhould make a new alteration of nature, other then for perfection or imperfection of health, or for other accidentall matter, as the Fens and marſhes doe witneſſe, I cannot finde reaſon to perſwade, although I admitte

admitte the goodneſſe of the ground, a meanes to many good purpoſes, for preſeruation of the temperature in the compoſition of the creature, & then being no alteration of nature, other then accidentall, which hath not perpetuitie, I holde the ſame no ſuch cauſe whereupon any ſuch effect followeth, & conſequently that the goodneſſe of horſes is not appropriate more to one countrie then to another, neither is, or can be any aſſurance of the natural goodnes of any horſe, for as aſhes thogh they be compounded of the 4. elemẽts, yet no naturall agent in the world can corrupt them, or take frõ thẽ their qualitie agreeable to their nature, becauſe nature left to her libertie, & to her own order without oppreſſing her, & turneth by little & little to recouer the figur ſhe had before, which could not be, if the ſame were once depriued of his original quality, which it took at the time of creatiou, for nature neuer paſſeth frõ one extreame to another but by the mean.

Chap. 10.

Of the colour of horſes.

NOw are we to proceede to the examination of the certainty of the knowledge that may be takẽ from his colour, which all men moſt embrace, wherof my purpoſe is firſt to name thoſe which they cal the beſt. viz. Browne bay, dapple-gray, black ful of ſiluer haires, black like a moore: the Roane bright bay, darke bay, bright ſorrel, flea-bitten, whitely ard, &c. The ancient writers tel vs that euerie horſe is coloured as he is complexioned, & according to complexion he is good or euil conditioned, and as hee doth participate of the Elements, ſo hee is complexioned, and this is the Topica, *vel ſedes argumenti*,

the place or ſeate of the argument: affirming, that if he haue moſt of the element of the fire, then hee is cholericke, and therefore light, hot, & fierie, and of no great force as the bright ſorrel: but if of the element of water, then dull, ſlowe, heauie, cold of nature, and therefore moſt commonly milk white: but if of the element of the Aire, then more full of blood, ſanguine, nimble, pleaſant, and of collour bay: but if of the earth, then melancholly, faint-hearted, ſad and heauie, and of colour dark, dun, ruſſet, or blacke: and thereby ſeeme to conclude, that colours are the demonſtrations of goodneſſe of qualitie: ſo as by theſe and ſuch like reaſons, by continuance of time, our ſelues beeing deſirous euermore to maintaine and vpholde that we firſt receiue, as the new pot that retaineth the taſte of the firſt licour it was firſt ſeaſoned with, not hauing iudgement truely to diſcerne the ſame, being a fundamental point of their doctrine, In this Art is to be examined from reaſons of truth, and confutation of cauill, and therefore from right inſtitution.

I will begin with difinition, becauſe a man may be well ſaid to knowe, when hee vnderſtandeth what it is that hee doth handle: I define complexion thus: *Complexio eſt qualitas que ex actione ad inuicem, & paſſione contrariarum qualitatum in elementis inuentarum reſaltat*, complexion is a qualitie or condition which doth rebound or moue out of the ioynt action and paſſion of contrariety of the qualities, moued in the elements: of which foure complexions, (whoſe fathers are the foure Elements) there is a mixture of them all, in all the partes of the body, yet diuerſlie more inclyned ſome to one, ſome to another complexion, according

to

to their diuerſitie of their vſes, that of theſe diſcords, a perfect harmony may bee made vp, for a perfect complexion: but when any part of the body goeth to bee diſtempered, & leadeth to an extreamitie beyond the compaſſe of natures temperate mixture, then cures of contarie qualities to the intemperate inclination of that part, may bee both neceſſarie and helpfull for the ſtrengthning and aſſiſting nature in the expulſion of her enemies: and I doe graunt, as the learned doe ſay, that there are foure complexions, and likewiſe foure elements, but I deny that euerie horſe is coloured as he is complexioned: for if the diuerſitie of colours of horſe haire ſhould bee a true demonſtration of complexions, there would bee many more complexions then there are elements: and although it bee true that horſes haue complexions, and alſo true, touching the compoſitions of the elements, yet it doth not followe, neither doe I admitte that the colour of their haire is a demonſtration of their complexions, or that they be coloured according to the temperature of the foure elements: for the diuerſities of their colours, are to euerie mans eies witneſſes of more colours then there are complexions: beſides, horſes doe almoſte yearely alter their colours from the colours they were of at the time of their foaling, wherein alſo ſhould be alteration of complexion: for wee doe ſee the colour of mans haire doth not truely manifeſt his complexion, for that there are ſeuerall men both of blacke, red, browne and white haure, and yet euerie one of their complexions are perfect Sanguine: ſo as the diuerſitie of colour of mans haire doth not declare the diuerſitie of mans complexion: for the naturall cauſe of the colour

The Moore is black.

The Europian white.

The American tawny.

The Eaſt Indian red.

Diſtinguiſh theſe cõplexions by the haire.

The cauſe of the colour of haire.

colour of mans haire, is the groſſe vapour which ariſeth from diſgeſtion, that the braine maketh at the time of his nouriſhment: and looke what colour is of the member, ſuch is that of his excrements, if the braine in compoſition partake much of fleame, the haire in growth is white: if much choller, ſaffron coloured,&c. And moreouer *Hipocrates* ſaieth, that the coloure of mans haire, may alter with the ayre of the countrie: wherfore then ſhould it be admitted in horſes, to haue their colour of haire according to their complexion or temperature? and if in horſes, why not in Kine, Sheepe, Hogs, Dogs, and ſuch like? and ſeeing that euery mans experience approueth the contrary, why ſhould I not ſay with *Cicero*, *Experientia magis quam diſcendo cognoui*: I haue knowne more by experience then by learning. Furthermore, if that his haire ſhould be coloured according to his complexion, the which I doe not admit, but if it were admitted, yet how ſhall it be prooued, that according to his colour he is well or euill conditioned? For if by condition they meane his good or bad action, and the goodnes of his worke & qualitie, then is their propoſition alſo vntrue: for euery creature worketh according to his nature, and all learning doth deny, that complexion and nature are in all parts one and the ſame: for the learned doe know that the temperature of the Elements is termed Nature, and that is the ſchoolemaiſter that doth teach the ſenſitiue ſoule of the Horſe what to doe: and according to that temperature doth one bruite beaſt better performe the workes of his kinde then another, but that ſhall neuer be found true, in reſpect of the colour or that the temperature of the

Animi mores corporis temperatura emſe quũtur.

Elements

Elements is manifeſted in his coloure: againe ſome Horſes are of many colours,& then,acording to their rule, of many complexions: and if complexion were admitted ſimply for Nature, then by conſequence of reaſon,of many natures,& ſo of many diuers and ſeuerall workes, and qualitie of workes:Notwithſtanding, for further examination of their infallible rules,wherwith the whole world is blinded,let vs come to the vſe practiſe and daily experience of colours: and let our great loue to colours, ſet ſpectacles vppon them, to make their excellencie appeare greater, clearer and more glorious then they are, and examine the moſte beſt and generally admitted coloure, called Browne baye, which is termed the beſt at al aſſayes: and which the Frenchmen do call *Bayarie loyal*: truſty Bayard, being noted the generall and chiefe Captaine of all coloures,& let me aske any Horſeman,in whome knowledge and practiſe doth reſide, whether all Horſes of that coloure without exception,are good,if al be not, then the rule for coloure fayleth, and then by conſequence, the coloure for haire procedeth not from complexion, for if all baye colour be principallie good,then whoſoeuer hath liued,and hath his ſight to know baye colour,needeth no further or more knowledge to knowe a good Horſe, and if that coloure bee onely the beſt,then no Horſes ſo good as thoſe.

An other queſtion I would demaund, whether there are not as good Horſes of other colours, the which if it be admitted, then the colour from complexion fayleth.

Moreouer if yet you reſt not ſatiſfied, I will ſet down the wordes of two learned writers, that after longe

diſcourſe

diſcourſe thereof, ſay that *de pilo diuerſi diuerſa ſentiunt* of the colours of haire diuers doe diuerſlie thinke. And *Ouid* & *Virgill* two famous learned men, are direct oppoſite each to the other in opinion of colour of horſes: the one of them affirming the white colour beſt, and the other denying the ſame, beeing a colour according to the rule of complexion the moſte worſt: and yet I could giue excellent examples of the goodneſſe of white horſes, but the more this cauſe is handled, the more the error of colour is manifeſt: but as I haue ſaide for this matter *experientia omnium rerum certiſsima moderatrix*, experience is the beſt moderator of this controuerſie. Now if you will yeeld your ſelfe to heare the originall of theſe former errors, vnderſtand that the beſt writers hereof haue ben much abuſed, for *Opianus* ſaith, that colours of horſes were choſen and maintained for hunting of wilde beaſtes, becauſe (ſaith he) the colour of ſome horſes is hatefull to ſome beaſtes more then to others: and vppon ſuch like cauſes haue the learned writers alowed colours, leauing to poſterity their opinions what colours they thought beſt for ſuch actions: ſince which, ſome writers ſeeming (or at leaſt making ſhew to vnderſtand much, making greate Bookes of diuerſitie of matter, haue ſet downe colour a principall cauſe of a good horſe, ſo as by tranſlating and taking notes out of other mens labours vntruely, collecting and adding their owne conceits (not being able to vnderſtand the naturall cauſes) they haue made al men almoſt be caryed away with toies, and not with true iudgement, & thereof do notwithſtanding wonderfully tryumph, playing as he that hath gotten nothing, holdeth it faſt,

ſo

ſo as if the horſe be a brown-bay, with a white ſtarre, white foote, or ſuch like, he is valued oftentimes more then he is thrice worth. Thus hath many ages taken that for a cauſe, which is no cauſe: there is nothing more true, then that the goodneſſe of the cauſe is the goodneſſe of the effect, for as *Bernard* well noteth, *ſi bona fuerit cauſa pugnantis, pugnæ exitus malus eſſe non poteſt*, if the cauſe of a quarell be good, the effect and iſſue thereof cannot be euill: and as I haue ſaid, ſo I ſay ſtill, that all true knowledge ſeeketh after the beginning and cauſe of thinges to attaine to the knowledge and effect of the thing, and from the effects and euents to finde the knowledge of the cauſe: Thus you ſee that to depend vppon ſpeech without probable reaſon, and without ſhewing the cauſe of ſuch things as they publiſh to the world, doth infect with error all thoſe that entertaine the ſame, and will dayly increaſe ſo long as they *ſectari riuulos & non petere fontes*, thinke the ſpring clearer then the fountaine, it is *ſcientia ſciolorum quæ eſt iuſta ignorantia*, it is the knowledge of the pretended knower that is ignorant: but where true knowledge & practiſe concur, there & not elſewhere truth ſhineth.

Felix qui potuit rerum cognoſcere cauſas.

CHAP. II

Chap. II.

Of horſes markes.

Non tam imperio nobis opus quam exemplo.

ANother matter alleaged by the writers, to know a good horſe is his markes, but for aſmuch as I haue ſtayed about the diſplaying of the colour, I purpoſe not to ſtay about a particuler part of colour, whereof the Italian writers haue drawn particuler names, from whome (as people apt to imitation) the common people willingly entertaine the ſame, and the horſes ſo marked (for example preſſeth more then law, and the eyes & thoughts of the leſſer, are alwaies vppon the great) and therefore when a horſe hath a white foote or a white marke, they ſay he is excellent good, and him the Italian calleth *Balzano*, but ſay if the white extend high & large, that betokeneth debilitie, becauſe (ſay they) whitenes betokeneth weakenes, dulnes, and ſuch like, and that they call *Balzani*, & ſo running in the path of their owne pride as a ſtray ſheepe that hath beene long time loſt, is euer loſt: goe forward and tell vs of *Calzati*, *Arſeglio*, *Trauato*, *truſtrauato*, *Rapicano*, *Attuffũato*, *Guzzo*, *Zaino*; *&c.* ſure I am, that neither white foote, white ſtarre, white liſt, ſtrake, ſnip, phillet in the fore-head, white rumpe, blacke or red flee-bytings, Oſtrich feather where it cannot bee ſeene, meale noſe, meale flanke, bearded vnder his chops like a Goate, blacke and long fetter-lockes, long maine, long taile, blacke maine, blacke taile,

taile, blacke liſt and ſuch like, are no more aſſurance of a good horſe, then the hauing a feather in a mans hat, doth proue him a good man or a bad, which by ſeeing and practiſe, you will ſooner beleeue, then my ſaying can perſwade, for vndoubtedly you ſhall finde good and bad of all colours, and without markes. But men hauing bene perſwaded eſpecially by ſtrangers to thoſe obſeruations, al men are poſſeſſed therewith by cuſtome, and haue ſought to breed by ſuch mares and horſes that haue bene ſo coloured and marked as infallible tokens of their goodneſſe, whereby great multitudes of thoſe colours and markes haue bene generally bred, and thereby receaued and eſteemed of great value, beeing accompted true noates of good horſes: how truely may it be ſaid, *conſuetudo peccandi tollit ſenſum peccati*, the cuſtome of dooing euill maketh men ſenceleſſe and without feeling of that is euil, which maketh a monſter in nature, when as ſeeing their owne experience, wil not beleeue ſo true experience. And therefore I conclude with *Auguſtine*, *conſuetudinem vincere dura pugna*, to ouercome cuſtome is a hard fight.

Chap. 12.

Now of his ſhape.

THe laſt thing the writers affirme to knowe a good horſe, is his ſhape, which originally as it iſſued from the hands of God, was no doubt moſt excellent, for the workes of God were all perfect, but the

the particuler obſeruations and diſcriptions of perfect ſhape, are in number about thirtie, the which I will recite and giue ſome ſhort anſwere to euerie particuler, as they are by them recyted, onely to mooue you to carefull conſideration to vnderſtand what they accompted perfect ſhape: which being deuided into 4 parts, 3. parts therof, are as well incident & proper to Iades, as to good horſes, and therein I wiſh you to obſerue their incertaintie for your vnderſtanding, & I will begin with the hooue, & ſo aſcend til the whole body be deſcribed: Firſt therefore they ſay that the hooue ſhould be black, ſmoothe, dry, large, round and hollow: and ſome write, that if it bee ſoft and tender, and the heele broad, it is a ſigne of lightneſſe, and that the Horſe will from his foaling, treade light vpon the ground, being affraide to truſt his hooues, beeing tender, and therefore ſtreyneth his fore legs and back the more.

Nihil eſt ſine menſura ac partium proportione formoſum.

This rule is generally to be obſerued in the ſhape of a horſes diſcription.

Firſt, for briefe anſwere heerein, there appeareth contrarietie in the deſcription, and yet both are herein commended: and yet the learned ſay, *contraria non ſolum ſubſtantia ſunt ſeperata, ſed etiam pugnant inuicem*, contraries are not onely ſeperated in ſubſtance, but doe each of them fight againſt the other: for all contaries are either immediate or mediate, as if a man would thus reaſon: *aut dies aut nox eſt*, either it is day or night: of which if you allow one, the other is taken away: but to ſay that a man either ſits, or walks, is no contrarietie, although no man can doe both at one time, for a man may do neither, as he that lyeth down: but here the drie hooue is commended, therefore the moiſte, and ſoft hooue is diſcommended, but aſwel a

good

good Horſe as a bad Horſe may haue a drie hoofe, & there is not any Horſe can be ſaide to haue a perfect hoofe, that hath a moiſt or ſoft hoofe: and yet the greater cõmendations is attributed to the ſoft hoofe, becauſe (ſay they) it betokeneth lightnes: but if a man might thus reaſon, a drie hoofe is naught, becauſe it is brittle, and eaſily becommeth hoofe-bouud: and a ſoft hoofe is naught, becauſe it is a flat or pumiſh hoofe, which cannot be deep of hoofe, ſo as he cannot be a horſe of continuance, no more can he be bold of his feet as other Horſes, and eſpecially, if he be not very skilfully ſhod: neither dare he vſe his feete boldly vppon ſtony and hard grounds, and therby becommeth fearfull and yeelding, and ſo not ſure footed: but if it be ſaid that good ſhooing may altogether helpe that faulte, I anſwere, good ſhooing may doe ſome good, but not to the perfection of the hoofe, but only to ſuccour the vnperfection thereof: good Smithes are rare to be found, but how if he be euill ſhod (as it is ten to one amongſt common Smithes) is he not more then halfe ſpoiled? beſides it is vnperfect, for it cannot be of continuance as a deepe hoofe: & becauſe it muſt be intended only of the forefoot it is the worſe. And all thinges muſt be conſidered and allowed, that are in perfection, which is mediocritie, & not in their imperfection, which is euermore in extreames, therefore to be reiected: beſides, if the hoofe ſhould bee hollowe and drie, it cannot be perfect, for then by the hollownes it would be the more dryer.

Againe, to haue it large and round is not perfect, for thereby it will be fleſhie and club-footed, which is propper to Iades: and as to the tendernes of his foote,

that it ſhould be a ſigne of lightnes, as it hath no truth ſo it hath no reaſon to defend it, but a plaine and manifeſt demonſtration of fearefulneſſe, by reaſon of his tender hooſes: and how he ſhould vppon trauell ſtrain his fore-legges, and his backe and ſpare his hooſes, I cannot vnderſtand, but ſure I am that ſuch horſes cannot long continue or endure hard trauel for mans vſe, the end of his creation conſiſting altogether in action and not otherwiſe.

2. The ſecond rule is, that his hooſes ſhould bee ſmall and heauie: I anſwere, that the former commendation of a large hooſe, and now of a ſmall hooſe are ſomewhat repugnant, yet I gather, and I thinke I gather truelie, that their meaning is that the Cronet of the hooſe ſhould bee ſmall and heauie: to which I anſwere, if the ſmallneſſe, howſoeuer it bee taken, be not anſwerable to the ioint, it is naught, & that it ſhould bee hayry, I anſwere: if hee haue a good Fetterlocke it is good, in that it anſwereth his nature, and yet the ioynt may bee bare without hayre, and yet a good horſe, but beeing not part of his ſhape I leaue it.

3. That his paſternes ſhould bee ſhort, neither to lowe nor too high, & therby ſtrong beneath, and not apt to fownder: I anſwere that his paſternes ſhould bee anſwerable in length and ſhortneſſe to the naturall and equall proportion of the body, and the ſhortneſſe of the paſterne is no more aſſurance of ſtrength, then to ſay, that euerie thing that is ſhort is ſtrong, or that euerie ſhort boned beaſt is ſtrong, for the ſtrength of the paſterne is the vprightneſſe thereof, and not the ſhortneſſe: doe you not often

ten ſee a weake Horſe to haue a ſhort paſterne, and a great weake Horſe to haue a greate and ſhort paſterne, bending and bowing in his paſterne, although it bee ſhort: And as for aptneſſe of foundring, is a rule without reaſon, for as a ſhort paſterne preſerueth not a horſe from foundring: no more is a long paſterne thecauſe of fowndring and when you vnderſtand the cauſe of fowndring: and whence it proceedeth, you will reiect the rule.

4. That his ioynts ought to be great, with long fetter-lockes behinde, and that the ſame is a ſigne of force, I anſwere the greatnes of his ioynts, are words doubtfull, becauſe they may be great of bone, without much fleſh, which of it ſelfe is good: and yet may a great leane ioynted Horſe be weak & a Iade, but the greatneſſe of ioynt muſt be anſwerable to the proportion of his body, otherwiſe the great ioynt little auaileth: and as to his long fetter lockes, it may bee a token of a moiſte conſtitution, and not of ſtrength, for then the more haire the more ſtrength, but his ſtrength lyeth not in his haire as *Sampſons* did, neither is it any part of his ſhape.

5. That his legges ought to bee ſtreight and broade, I anſwere, if you conſider onely the ſtreightnes and broadneſſe of his fore legges it is good, but if heerein you conſider his hinder legges, they may bee broade and crooked in the ham, and yet verie good, I neuer condemne his ſhape therein, if his action be good, and of continuance, whereof this giueth no certaintie.

6 That his knees ſhould be great, leane and plaine, I anſwere, that the ſame are all good for ſhape, and yet we ſee Iades to be ſo ſhaped as wel as the good horſes.

7 That his thighes ſhould bee full of ſinewes, the bones whereof to be ſhort, equall, iuſt, and well proportioned: that when he ſtandeth with his legs together, there ſhould bee more diſtant one from another towards the breſt then beneath: I anſwere, for the fulneſſe of ſinewes, nature frameth in qualitie and number al a like, as many in one horſe as in another, otherwiſe there ſhould be a defect in nature, which as it is vniuerſall, doth not erre: moreouer, the propoſition is ſuch as I know not how a man ſhould attaine to a certaine knowledge thereof vpon the viewe of any horſe, when the ſame is not to bee ſeene by the eye: and as to equalitie of proportion, it is perfection of ſhape in all creatures, and therefore to bee allowed: and as to the diſtance betwixt his legges, is altogether from the fulneſſe and breadth of the breaſt, which cauſeth the diſtance: for otherwiſe it were to be attributed to the fatnes or leannes of the horſe, which is accidentall, and therfore vncertaine.

8. That his ſhoulders ſhould bee long, large, & full of fleſh: I anſwere, that the length and largenes ſhould be anſwerable in proportion to his body, and beeing ſo it is verie good, but as to the fulneſſe of fleſh it is more or leſſe by good or bad keeping, and no part of ſhape, and aſwell incident to Iades as to good horſes.

9. That his breaſt ſhold be large & round, I anſwere it is verie good, and yet a Iade may be ſo.

10 That his necke ſhould bee rather long then ſhort, great towards the breſt, bending in the midſt, and

and ſlender towards the head. I anſwere, if it bee not ſet on as the necke of a Hog or Goate right forward it is good, and the longer and higher reard, the better ſhape, and yet no aſſurance of a good horſe.

11. That his eares ſhould be ſmall, ſharpe, and vpright: I anſwere it is comelines, and a good ſhape, & yet no aſſurance of goodnes.

12. That his fore-head ſhould be leane and large: I anſwere, if that largenes bee intended both of breadth and length, according to naturall proportion, it is good, otherwiſe the largeneſſe may be deformitie of ſhape.

13. That his eies ſhould be great and blacke, I anſwere it is a very good ſhape.

14. That the hollownes of his browes be well filled, & ſhooting outward, I anſwer the filling vp of the holownes of his browes is verie good, but the ſhooting out may breede deformity, if it bee fleſhye and doe much ouerhang the eye, eſpecially if the eye be ſmall: otherwiſe good ſhape.

15. That his lawes ſhould bee ſlender and leane, I anſwere it is a perfect and good ſhape.

16. That his noſtrils ſhould be open, and puffed vp as you may ſee the red within, apt for ayre: I anſwere, the noſtrils may ſeeme greater and redder vpon the violence or motion of the horſe, but a wide noſtril is part of a good ſhape, but I reiect altogether ſlitting of horſe noſtrils to let in ayre, although the noſtrils be little, as though nature were defectiue therin, not conſidering the cauſe of the periſhing of the horſes winde, which is not in the noſtrill, & therefore neither helped nor hindred thereby, as the French, &

ſome Engliſh Ferrars ſuppoſe: 17 Moreouer the ſtreightneſſe for the receiuing of breath is not in the lower end of the noſthrill, but in the caues and ſtreight paſſages, high towards the fore-head, wherein if by any humors the ſame are ſtraighted or hindred, therein is the receiuing or deliuerie of the winde hindred, or by obſtruction or opilation of the lungs & not otherwiſe, and then ſlitting is ridiculous.

18. That he ought to haue a great mouth, I anſwere that it is parte of a good ſhape.

19. That his head ſhould be like a ſheepes head, I anſwer that ſheepes heads, beeing as other beaſts are, of diuers ſhapes, it cannot be directly anſwered, for if I ſhould conceiue the ſhape thereof contrary to the writers meaning, I ſhould wrong them, & therefore leaue it to be deſcribed heereafter according to my owne knowledge therein, but if you take it according to the proportion of the moſt ſheep, it is good.

20. That his Mane ſhould be thin and long, and yet not diſliking thickneſſe, and that the thinneſſe betokeneth aptnes to be taught, ſo the thicknes ſtrength, I anſwere it is no part of ſhape, but an ornament to the ſhape, & as to the thinnes, to betoken aptnes, or thicknes, ſtrength, is of as great force in reaſon as the thick or thin beard of a man, giueth neither aptnes of wit or increaſe of ſtrength, but rather a token of a dry or of a moiſt conſtitution.

21. That his withers and walleyes ſhould be ſharpe pointed, right and ſtreight, ſo as a man may ſee from thence the departure of his ſhoulders, I anſwere it is perfect good ſhape, and yet he may be a Iade.

22. That his back would be ſhort, eeuen & plain, I anſwere,

ſwer, it is very good ſhape, but no aſſurãce of goodnes

23. That his ſides ſhould bee long and large, vvith ſmall ſpace betvvixt the hinder Ribbe and the Huckle-bone, I anſvvere it is very good ſhape, but no aſſurance of his goodnes.

24. That his belly ſhould be long and great, orderly hidden vnder his ribs, I anſwere it is verie good ſhape and yet no aſſurance of goodnes.

25 That his flanke ſhould be ful and not gaunt, with naturall friezled haire on both ſides, and the higher ſuch haires mowt the better, I anſwere, the fulneſſe of his flanke is comely in ſhape, & the frieſled haires are no part of ſhape, neither of any importance other then ſatisfaction to ſome mens delights, althogh ſome men of place and ſpeciall note haue greatly commended it vnto me, but I could not conceaue any reaſon from other then a liking of a receiued tradition, neither of any moment by obſeruation.

26. That his Rump ſhould be round & plaine with large ſpace betwixt the huckle bones, I anſwere it is verie comely and good ſhape, but no good horſe.

27. That his thighes ſhould be large and long, with bones wel faſhioned & full of fleſh, I anſwere, if it bee proportionable to naturall ſhape, it is good, & to the fulnes of fleſh according to his goodnes of keeping.

28. That his hams ſhold be leane, dry and ſtreight, I anſwere it is verie good, & yet no aſſurãce of goodnes.

29. That his hooues ſhould be large & croked like a Hart, ſhould be a ſigne of ſwiftnes, I anſwer, the largenes of his hooue ought to be proportionable, and it is good, but that the crookednes betokeneth ſvviftnes, is meerely a conceite, for although ſome Horſes that

are crooked be ſwift, ſome alſo that are ſtraight are ſwift,& therfore it giueth no certain aſſurance therof.

30. That his taile ſhould be ful of haires, long downe to the ground: or as ſome write that his taile ſhould be thin and criſpe, I anſwere that they are toyes, and conceits without reaſon, neither any parte of ſhape but onely an ornament to ſhape.

31. That his truncheon ſhould be of meaſurable bignes & wel cowched, I anſwere that the bignes is nothing but the comlines of cowching and cariage, is commendable.

32. That his ſtones and yard ſhould be ſmall, I anſwer I hold it fit to be proportionable to the body,& otherwiſe not materiall.

33. That he ſhould be proportioned like a Stag, lower before then behinde, I anſwere if he be lower before, it is abſolutely naught, if in the only ſeat of the ſaddle lowe,& forward high reared, thogh he be ſomwhat reared behinde, it is good, and the compariſon in the generall naught.

Chap. 13.

The naturall good quallities of Horſes, in their primary creation.

GEntle Reader, it hath bene briefly ſhewed, aſwel what the ancient and late writers haue obſerued and publiſhed, for the knowledge of good horſes, namely from the Countries, Ayer, Ground, complexion, colour, marke, and ſhape: whereby appeareth, that man is a ſubiect wonderfully diuers, and

wauerin

wauering, vppon whome it ſeemeth verye difficult to ſettle an aſſured iudgement, I ſay, a iudgement vniuerſall and entire, by reaſon of the great contrarietie and diſagreement of their iudgement, which doe ſo many times contradict one th'other, in ſo ſtrange a manner, that it ſeemeth vnpoſſible they ſhould all come foorth of one, and the ſame ſhop; wee alter and wee feele it not, we eſcape as it were from our ſelues, and we rob our ſelues: *Ipſi nobis furto ſubducimur*: we goe after the inclination of our will, and as the winde of occaſion carrieth vs, not according to reaſon: *At nihil poteſt eſſe æquabile quod non a certa ratione proficiſcatur*: Our ſpirits alſo & our humors are changed with the chãge of time, our proceedings are very heady and peremptorie: for we haue no patience to conſult with reaſon, but determine meerly vpon fancie: he that is hot in the purſuite of what he liketh, none ſooner weary, herein alone he is good for a common wealth, making more buſines then time it ſelfe, and in a word, any thing rather then himſelfe: & therefore I affirme that it is impoſſible without full knowledge of the originall cauſe of their goodnes (wherein I dare affirme the beſt that haue written reymaned ignorant) certainlye to expreſſe, & aſſuredly to manyfeſt the naturall goodnes of Horſes, without proofe and tryall. For how is it poſſibie to clenſe a riuer or ſpring that is corrupt, from corruption, that beginneth not at the head from whence the water commeth? & if the originall fountaine cannot be found, dooth not the ſame of neceſſitie, ſtill remaine corrupt? therefore *Summa eſt dementia in eorum fidem ſperare, quorum perfidia comperta eſt*, It is meere madneſſe to repoſe truſt in infidelitie, *Sed vbi cognoſci-*

Anima legis ratio.

cognoſcitur vnde morbus ſit natus, ibi facilius poteſt inueniri remedium, but when the knowledge of true cauſes are certainely knowne & vnderſtood, there is great hope of good effects of true iudgement: If then it ſhall appeare in this my tractate, that all former writers of this ſubiect, haue bene ignorant of the originall cauſes of the goodnes of Horſes, maruaile not that *huius erroris tantique mali cauſa ſic obrepſit in forum*, the great decay of good Horſes, & the manifolde errors in Horſemanſhip, and the increaſe of the infinite and intollerable number of Iades, do ſo ſwarme within this kingdome, and elſewhere vpon the face of the earth, ſo as in place of one true perfect ſhaped Horſe, there are a thouſand Iades, to the diſhonour of king and Country. Will any gather fine and pleaſant fruite from trees before the ſame be fully ripe, & fit to be eaten, but ſuch as are ignorant and without vnderſtanding to knowe what is fit to be done? and can any truly taſte and gather, the true vſe and fruite of any Arte, but he whoſe minde & vnderſtanding, hath bene & is mollified and ripened thorough the knowledge of Nature, Art, and practiſe thereof, and hath thereunto ſubmitted himſelfe, and diſgeſted by experience, the whole ſubſtance & matter of this Arte?

Where is hee to be found, that hath laboured and ſpent his time in the true knowledge, of Nature, art & practiſe of horſmanſhip (but onely in ſome particular part therof) without which it is impoſſible to haue a true and ſound iudgement therein, becauſe the ſame is as a body, conſiſting of many particular members, how then can the whole Arte of Horſemanſhip be knowne, before euery parte thereof bee knowne?

knowne?

If a Gentleman endeauour to be learned in the Lawes of this Kingdome, doth he not firſt come to an Inne of chauncerie,, and there continue one yeare or two, to learne the Lawe French, and to read bookes fit for a young ſtudent, and then goe to an Inne of Court, and muſt painefully ſtudy eight or nine yeares before he be called to the Bar, & after he is called diligently and ſtudiouſly for diuers yeres, keepe his vacations and excerciſe of learning, both in the houſe and publikely abroad, in Innes of Chauncery to be aprooued of his ſtudy, and if he be then thought and aprooued ſufficient, within few yeares after called to bee a Reader, in an Inne of Chancery, for one, two, or three yeares together, before he be ſuffred or vndertake to practiſe? And is not euery baſe manuell tradeſ-man an Apprentiſe, and Iournyman before he be admitted a Maiſter of his Arte? how then ſhall it be poſſible for a Gentleman to attaine perfection, in ſo honourable and difficult an Art as Horſemanſhip, without many yeares ſtudy and practiſe, when as all Kings, Princes, and Nobilitie, become Schollers for many yeares, onely to attaine to ride well (beeing but a particular parte of Horſemanſhip) And ſhall any that hath vnderſtanding onely in part, preſume ſufficiencie of vnderſtanding, truely to write of the whole Arte?

I know there is not any thing more oppoſite to the practiſe of this time, and writings of others, then this my labour, and yet I haue notwithſtanding aduentured, *Lupum auribus tenere*, to holde the Woolfe by the Eares, bitten while

I holde, and ſlaine when I loſe, knowing that difficult thinges doe euermore come ſlowly and dangerouſlie forward, and cannot ſhew themſelues manifeſtly together at one inſtant, but are from time to time augmented and brought to better order, whereby the nature of euerie thing (according to natures deſire) is moſt beſt knowne and diſcerned in the end, & the end to a generallitie of perfection, ſo as in all Arts their good is the end, & can the end and perfection of any Arte be more excellent good, and more worthy of a ſubiects pen to bee treated of then of the true knowledge of the honourable Arte of Horſemanſhip, the increaſe of ſtrength, the honour of the king, and preſeruation of the kingdome? what if the ſame be reſiſted with the bitter humor of Zoiliſme and malice, a thing not greatly to be meruailed, for ſo much as that which is eaſieſt, is ſtill moſt vſual: but if any are ſo euil created to bee malicious detracters (whoſe reaſon cannot ſhewe ſo reaſonable to leaue reaſoning in thinges aboue their reaſon) I leaue them to their diſmembred fractions, and to the vſurie of their owne deſires, and onely endeuour to eſtabliſh the vnſtable iudgement in the true knowledg of a good horſe, and will ſet downe the naturall quallities that were in euerie horſe at his firſt creation, without which, no horſe can truly be called a good horſe, which by mans tranſgreſſion lye ſecret and hid in man, and by naturall abilitie of man may be reſtored to a full and ſufficiēt perfectiō for mans vſe, & though not in the ſuperlatiue excellencie as they iſſued from the hands of God, for as God gaue vnto *Adam* all perfection that might be in mankinde, ſo hee gaue all perfection to

thoſe

thoſe creatures which were immediately created by him: for nothing iſſued from the hands of God ill ſhaped or vnperfect, and as *Adam* was created Lord of all creatures, & to prouide for and preſerue them in all perfection in their kinde, the ſame right and charge is diſcended vppon vs his children. But if euerie point herein bee not, or can bee ſo plaine or euident laide foorth, as were to bee deſired, yet it is a cuſtome in reaſon to coniecture probably, where wee cannot define certainly, and ſtill by all artiſtes more and more to be laboured, & to make perfect that which in a meere admirer can be hardly imagined, yet in a ſufficient vnderſtanding ſee it liuely expreſt: and if my rules which I expreſſe bee eaſily ouerturned, that which I teach is conſequently ſubiect to ouerturning the want of due apprehenſion heerein, hath brought many errors vnto all Arts and profeſſions, ſo as it is more laborous to purge Art from error, then to teach the true knowledge and practiſe of the Art: the due conſideration whereof moueth me orderly to ſet downe thoſe onely true qualities which naturally were in them in their primarie creation, and ought to bee in euerie good horſe, full and ſufficient for the vſe of man, and particulerly prooue the ſame by the rules of nature, Art & practiſe, the which I reduce onely to ſixe: Boldnes, louingnes, ſure going, eaſie going, durable and free going: all which are like vnto *Hypocrates* twins, ſticke together, and well together, laugh and weepe together, and alwaies are inſeparable, in euery excellent horſe.

Firſt therefore I affirme, that euerie good Horſe naturally is and ought to bee bolde, I meane not (as the prouerbe ſaith) ſo bold as blinde Bayard, whoſe ſenſes

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are not ſufficient to guide him from his owne wilful deſtruction, but of naturall boldnes, neereſt to his firſt creation and perfection of goodnes, wherein was no defect of Nature, but full and complete for the vſe of man, in all obedience to the true performance of euery action: for if hee had bene fearfull, he had not bene fit to encounter the enemie, to paſſe waters, or dangerous places, great concourſe of people, much noiſe, ſtrange ſights or ſuch like, which ſhold not now haue bene, if the affections of natute grafted in them had remained ſtill vncorrupted: for as feare is defined to be an awe of ſome euill drawing neere at hand, ſo hauing poſſeſſed the creature, it depriueth him of many comforts, which nature originally had affoorded: for the Horſe which remaineth neereſt his originall creation, goeth foorth, as *Iob* in his 29. Chapter affirmeth to meet the harneſt man, & mocketh at feare, and is not afraid, and turneth not backe from the ſworde. And as *Virgil* ſaith, *Nec vanos horret ſtrepitus*, neither doth ſuddaine noiſe feare him, and thereupon the learned ſay, *Quod alios territ, is non curabit*, that which dooth aſtoniſh & make other creatures affraid, he regardeth not.

Definition of feare.

Chap. 14

Of Louingnes to man.

Econdly, I affirm that euery good horſe is and ought to be by Nature, louing to man, free from al hurt & miſchiefe: and although loue be ſuch a thing, as cannot exactly & perfectly bee definde, as alſo vnpoſſible to comprehend all things which do appertain to the nature, diſpoſition and efficacie therof, yet who doth not ſee the vertue whereby the louer is knit vnto him whome he loueth, and yet none able ſo much to knowe what, as of what quallitie it is, but by actions and obſeruations: and therefore when man ſhall put a louing Horſe to any action, he ſhal ſee in him euermore, a following will to obay, and as thunder pierceth the clowds, ſo violently (for the loue he beareth his Maiſter) doth he force himſelfe againſt his Maiſters enemie: and if ineuitable danger enſue, he either carrieth his maiſter from the ſame, or powring out teares of his maiſters ruine, entertaineth preſent death, whereby the learned, haue truely noted their originall nature, ſaying *Victores exultant, ſed victi dolent*, when they are victors & ouercommers, then they reioyce, but being ouercome they are ſorrowfull and mourning, otherwiſe they could not be approoued ſenſible creatures: wherof I haue giuen you examples not vnlike the true loue that was betwixt *Niſus* the ſon of *Hictaci*, & *Eurialus*, that when *Eurialus* his deere beloued friend was ſlaine, *Niſus* hauing taken reuenge of his death, afterwards digged him ſelfe into

Eurialus

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Eurialus

Eurialus graue,& ſo reſted with pleaſing death,where-of *Virgil* in his 9. book ſaith:*his amor vnus erat, pariterq; in bella ruebat*,to theſe was one loue,& by fight periſhed together:ſuch is the loue of the louing horſe to man euermore,entombeth his maiſters loue in the graue of deſtruction:iealious of his maſters ſafety,vvhen as the frovvard dogged-natured horſe keepeth miſchiefe and malice inſeperable, to vvaite vpon his actions, to giue freedom to himſelfe,*nam contra eorũ eadem eſt diſciplina*, for of contraries is like learning: vvherefore as loue tovvards man & man is a vertue commended, ſo loue and obedience of beaſtes, vvith perfection of action to man,is originally the ordinance of God in his firſt creation, and therefore as euerie thing ordayned by God,is in his ordinance moſt excellent,ſo all frovvard and dogged Iades, reſiſting and oppoſite to their originall creation: vvith a naturall inclination and perſeuerance therein to man, is a manifeſtation of their corruption.

Chap. 15.

Of ſure going.

THirdly, I affirme that euerie good horſe by nature is ſure going,and by al practiſe appeareth ſo to be:for as continually hee is ſure from ſtumbling, ſo if any accident tendeth to his dovvnefall,he ſtriueth ſo long as breath or life laſteth to recouer, and keepe himſelfe vp if it bee poſſible vvith his maiſters ſafetie,

ſafetie vſing his ioyntes and limbes with ſuch ſpirit and nimbleneſſe, that hee ſeemeth to ſwallowe the ground by his agilitie, betokening rather flying then ſtrugling, euermore aduenturing his owne perill to keepe his maiſter from perill; whereas the roile and Iade that will not aduenture the leaping of a blocke yet will not faile to ſtumble (nay to make a downefall) at a ſtrawe, euermore endangering his maiſters ſafety by his ſluggiſh and fearefull ſeruice, ſo as his Maiſter neuer ſo much attendeth his owne preſeruation as when he truſteth to a Iades ſecuritie.

Againe, if the good horſe were not by nature ſure going (no art beeing able to helpe) how ſhould the firſt creation of horſes bee perfectlye good, the ſame being euermore a principall good action for the vſe and ſafetie of man, for whoſe onely ſeruice he was created and ſtill preſerued.

Chap. 16.

Of eaſie going.

Fourthly I affirme that euerie good horſe by his originall nature is eaſie going, as a principall qualitie of his firſt creation and therefore ſo ſtedily, iuſtly and duely he lifteth and ſetteth, fearing to ſhake his maiſter, expreſſing thereby the effect of his ſtrength, & the vertue of his loue, ſtill ſtriuing to bee delightfull without danger or meanes of diſcontent: the contrary wherof euermore hapneth by the vſe of Iades racking euerie part of mans body, ſo as hee rather deſireth a

footeboies place, then a Horſemans ſeat, not onely to the ouerthrowe of mens lawful labours and endeuors, but the whole vſe of their perfection of action, whervnto they were onely created.

Chap. 17

Of long continuance in trauell.

Iftly I affirme, that euery good Horſe is by his originall nature durable, and of great continuance in his labour: the ſame being a principall qualitie of his firſt creation, for that to enable his ſeruice to the vſe of man, in the 39. of *Iob.* it is ſaide, that his ſtrength is giuen him of God, and that he reioyceth therein, as purpoſely ordeyned by God, for the ſeruice of man, without which man is depriued of his beſt and hopefull iſſues of his labours, by his debilitie and lacke of ſtrength.

Chap. 18.

Of free going.

Ixtly I affirm, that euery good Horſe is free, and full of deſire to performe as a moſt principall quallitie, of his firſt creation, in perfection of all action, befitting the vſe of man, without which hee doth bring much more tedious and grieuous labour, then profitable vſe, and therefore to manifeſt the ordinance

dinance of God in their creation, for the comfort of man, it appeareth how he thruſteth himſelfe with ioy, to run headlong into the battaile: and as *Virgil* ſaith, *Loco ſtare neſcit, micat auribus et tremit artus, cauatque tellurem et ſolido grauiter ſonat vngula cornu*, hee cannot quiet reſt, but ſetteth his eares vpright (and being full of ſpirit) hee holloweth the ground, and with the hollownes of his horned hooues, maketh great ſound, wherein the great goodnes of God to man, is to be noted, that ſo ſtrong & warlike a beaſt, is ſo willing to obey, and deſirous to performe: when *Aſſenſus ſequitur authoritatem dicentis*, with his whole aſſent he followeth the authoritie of the ſpeaker, whereby al their works might carry admiration, if man were not made tame with their continuall actions of admiration.

Chap. 19.

To prooue thoſe ſixe qualities, in their originall nature, and what they are.

NOw it remaineth that wee prooue, that theſe ſixe quallities of a good Horſe, their coherens & indiuiduall connexion, as linkes in one chaine, and ſo faſtened & coupled together, as the lacke of the one ſhallbe a true relatiue, the loſſe and deſtruction of the other: for relatiues are alwaies together in nature, beginning to be, and finiſhing their being in one, and the ſame moment. Firſt therefore, you ſee that if he be not bold, although he be louing, ſure going, eaſie going durable and free, yet they all are nothing,

That theſe ſixe qualities are alwaies inſeperable.

What is a Relative

to assure the rider from danger. Likewise if he be not louing, vppon many occasions and times, vnexpected he may often spoile his maister, keeper, or rider: also if he be not sure in going, what imminent danger is euermore to be expected, in all dangerous places, the experience too often approued. Also if he go not easie how can man be free from bruises, and sorenes in all parts of his bodie, so as he shall not be able to make vse of himselfe, for preseruation of himselfe. Also if he be not durable, and of strength and force to continue his trauell, or the action vndertaken, being fit and reasonable for a Horse to performe, how can he satisfie mans vse the end of his creation? Sixtly and lastly, if he be not free and of good courage, euermore of himselfe forward, free, and of good mettle, without compulsion, or stripes, what vexation or losse (yea many times of life) by a crauing dull Iade, who wil not acknowledge?

But when all these good quallities are insepera-bly conioyned in Nature (as they are in euery perfect Horse) what can the heart of man more desire, if vnderstanding guyde his affection to declare vnto him what is to be desired, with what facility of arte and practise, will such horses be broken and brought to perfection, what assurance of their voluntarie and durable seruice, in all perfection: how delightfull to the owners, how profitable to their purses, how ioyfull and comfortable to all that vse them, how seruiceable and honourable to King and Countrie, what soule liueth that will not acknowledge?

And because there is not any other or more excellent quallities

qualities to bee deſired in horſes for the vſe of man then the perfection of thoſe ſixe qualities, it conſequently followeth that all horſes in their firſt and primarie creation were abſolutely endowed with them in all perfection: for the increaſe, preſeruation and continuance whereof, I purpoſely compoſed this labour, all which I doubt not will be hereafter performed by all breeders of horſes, if they ſhall obſerue & make practiſe of thoſe rules and precepts that are herein ſet foorth ſo plaine and euident as will giue full contentment to all that ſhall deſire the knowledge thereof.

First therfore intending inſtitution of a good thing I thinke moſte fit to obſerue, *Cicero* his rule, and to begin with true diffinition, and leauing diuerſities of opinions, I define Nature thus: nature is not the thing it ſelfe, but the proper and peculiar ſtrength of the thing naturally giuen vnto the Creature in the creation at the time of the framing, & not at the birth, where it receiueth that quallity which it hath not only of being and working, but alſo of begetting &c. and as it is a ſtrength bred and grafted in the creature at his framing, it therefore commeth not by chance or accidentally, neither is it mutable but naturall, peculiar and vnchangeable: but becauſe Nature may bee two waies vnderſtood, *viz.* a particuler & a generall, I will firſt ſhew that diuerſitie. The particuler nature is that which in euerie ſingle ſubſtãce miniſtreth eſſence to the whole compound, & with all is mother to ſuch action & motion as is agreeable to the ſubiect, wherin it is as the nature of fire cauſeth fyers aſcention, the nature of earth, the earthes going downward. The

Difinition of nature.

vniuerſall nature is the author and maintainer of all actions and bodies, to which the ſeuerall ſingle bodies are in ſubiectiō by their obedience, acknowledging a kinde of ſuperioritie in that vniuerſall nature, & therefore it is ſaid, *quod vniuerſalis natura falli aut errare non poteſt, quia contingenter agit in indiuidius, ſed individua ſunt remota ab arte*, ſo there are ſundry diuerſities of natures, as the things be ſundrie wherof they be, which beeing moſte wiſely and many waies deuided by the creator, cannot bee knit vp to one ſelfe ſame thing: Againe, and as the learned haue obſerued, nature is of that excellency, *quod nihil habet vitij*, Nature hath no defect, becauſe God is the author thereof, and his prouidence hath ſo prouided, that euerie nature by working doth declare of what qualitie it is, ſo that his workes are moſte aſſured teſtimonies what his nature is, and therefore verie fit to put difference betwixt the things that be wrought naturally, & that be wrought accidentally: for all naturall things are done often & continually, and thoſe which be done accidentally be not ſo: The ſun giueth light to the world becauſe it is his nature, but when it dazeleth weake eies, it is not naturall but accidentall: and alſo thoſe things that bee naturally done, be not done with euil will, or by motion of others, but eaſily and voluntarily: ſo whatſoeuer is naturall is accuſtomable, perpetuall, voluntarie and ready: and as it is created & made with the creature, it is reaſon that it ſhould beare the nature of his beginning: and that which is of a Horſe, to bee the nature of a Horſe and of no other Creature. For if a man ſhould call a naughtie Natured Horſe the nature of a Dogge, wee may not thereupon gather,

ther, that a horſe and a Dogge bee both of one Nature, for as each creature is, ſuch is the nature thereof, and ſo it worketh according to that Nature, whereby it is euident, and with truth not to bee oppoſed, that nature is nothing elſe but the temperature of heat, coldnes, moiſture & drynes, the which is a ſchoole-maiſter to direct the ſence of the horſe, which hee hath from his braine, to cauſe the natural body to worke, wherein if heate be predominate, then dooth the ſence direct the body to worke according to the qualitie of heate, which is with freeneſſe, vigor, ſpirit & courage, and ſo, and not otherwiſe is it truely ſaid, that euery creature worketh according to his nature: and as of heat, ſo doth it worke accordingly in each temperature, and thereby wee may certainely determine the horſes diſpoſition, habit, naturall power, lacke of power, affection, and ſuch like, as hereafter ſhall moſt plainely be demonſtrated, which the Logicians doe conſider in qualitie, and ſo ſeeke the nature of his qualitie in his works: ſo that of what qualitie his work is of, ſuch quality we may truly ſay his nature is: for he is ſuch in the qualitie of his nature, as he is tried & found to be: & after this maner euery ſimple mā may learne to know the nature of euerie horſe, but my purpoſe is to teach you moſt aſſuredly to know his quality without any worke or tryall, onely vpon the view, as hereafter wil appeare, the which naturall qualities are not gotten by teaching or inſtructing, by cuſtomes or Arte, but naturally, and ſo to euerie man an aſſurance of what qualitie his nature is: for nature proceedeth ſo farre in euerie Horſe, that ſhee giueth them not onely a feeling, but alſo a power to declare the ſame

Question. to others, whereof may arise this question: For asmuch as it hath bene saide, that God is the author and giuer of nature, and according to his creation all perfectly good, and that all creatures aswell men as beastes, worke according to nature, and haue no naturall desire or inclination of corruption, because euery creature naturally desireth his owne preseruation and perfection, what needeth either Arte or practise to helpe or alter the same nature?

Answere. I answere that it is most true, that Arte and practise were needles, if man his disobedience had not depriued him of all obedience, that by creation was subiect vnto him: and the same his disobedience did not only bring a curse vpon the Earth, but also the disobedience of all creatures to man, and corruption to all & euery their actions, so there is not now any obedience, or perfection in the dooing of action, but that which is gotten by arte and preserued in vigor, by vse and practise: so that all thinges which now are vnto corrupted man most combersome, as punishments of his disloyaltie, were by original creation ordained for his furtherance: and therefore nature in Horses, is not, neither can be any other then an inclination and forwardnes: knowledge a quickner vp of nature, and arte, a guide to keepe it in order by generall precepts, vniuersall grounds, and experience, with imitation, conferring both by the continuall holding on of many particular actions: so as nature of it selfe is now insufficient: knowledge and arte without nature, fondnes, and without experience vnprofitable. As in chirurgerie, although the bare practitioner, do by his experience, sometime hit well vpon the healing of some

Note this,

Nature.

Arte.

disease,

diſeaſe, yet it is euident, that hauing arte and knowledge matched with his experience, ſo as he diſcerne the nature and cauſe of his diſeaſe, marking the complexion, age, and manner of liuing of his patient, and Practiſe.
conſidering the equalitie and quantitie of his medicine, and applying them in due time, ſhall the better performe the duty of his ſcience, and the better attain the deſired end: but it is againe obiected, that if the creation and creature were from God perfectly good, notwithſtanding his diſobedience to man, & his owne corruption, yet being created and preſerued by God Obiection.
for the only vſe of man, how commeth it to paſſe that where there is one Horſe by creation good, in action there are a thouſand Iades according to creation and in action. I anſwere, firſt that the creation and genera- Anſwere.
tion of theſe times, are not immediatly created by God (as in the firſt creation) without meanes, but by naturall meanes, whereunto his grace is annexed (*Creſcite et multiplicamini*) growe and increaſe: vnto which meanes being his owne ordinance, he giueth his bleſſing for the increaſe & preſeruation therof. 2. it may be anſwerd out of the 4. of *Eſdras*, 9. verſe, that the world hath loſt his youth and the times begin to waxe olde: and alſo in the 2. of *Eſdras*, chap. 5. the queſtion being demanded why the latter age ſhould not be as perfect in creation as the firſt? it was anſwered, aske a woman wherfore are not they whom thou haſt now brought forth like thoſe that were before thee, but leſſe of ſtature? & ſhe ſhall anſwere thee, the ſame were borne in the flower of youth, the others were borne in the time of age, when the wombe failed: conſider now thy ſelfe how that ye are leſſe of ſtature, then thoſe that were before

before you, and so are they that come after you, lesse then they: as the creatures which now begin to be old and haue passed ouer the strength of youth: So as the farther generation is from the first creation, the more neerer to corruption.

Thirdly, it may be answerd, that euery Horse is created as man is of soule and bodie, and is compounded of the foure elements as man, and hee that doubteth thereof, may aswel doubt whether himselfe be, or no: but the one which is in man celestial, neuer dying: the other terrestial, & dieth with the bodie: and yet a most excellent pure liuing spirit, hauing the faculties, nutritiue, vegetatiue, motiue, and sensitiue: so doth it by his temperature of the elements righty rule as mans doth, & gouerne the bodie of euery Horse, which naturally obeieth to euery action, and that is truely called Nature, wherof onely God is the Author, so as the goodnes or badnes of the temperature of the elemẽts is the cause, why one beast doeth better performe the workes of his kinde then another: the temperature being the schoolemaister to direct the sensitiue soule, to euery action, and such is the force of natures custome, to haue dominion ouer all creatures, & therefore the learned terme nature *vim dicta ab eo, quod aliquid nasci faciat*, named from that which maketh something to be created, whose propertie & cause we cannot without obseruation finde, other then that God, the author of nature hath ordeined it, *Nam obscurata est ratio naturalis per inobedientiam primi parẽtis*, our naturall reason is obscured by the disobedience of our first parents, and yet nature may not be saide to be vnperfect, or faultie, for it hath put into all thinges possibility

The cause why one horse doth better performe his kinde then another.

lity and aptnes, and alſo acte and perfection: and thereupon *Cicero* ſaith, who hath reaſon from nature, to the ſame is right reaſon giuen, and then comming from nature is alſo perpetuall, for *perpetuum eſt quod natura, frequens quod vſus introducit*, what nature bringeth is perpetuall, and what vſe bringeth is often, ſo as nature whether it be armed with vertue or vice, it is perpetual, and the faculties cauſeth the perfection thereof acordingly: for nature is knowne by his work, and nature cauſeth the bodie to worke, therefore ſuch as the nature is, ſuch is the worke, and ſuch as the worke is, ſuch is the qualitie of the nature.

Now the ſeate or place of thoſe faculties of this nature, is principally the braine and the heart, as the regall and principall ſeates of the creature, the heart beeing the place where the vitall and Arteriall ſpirrits are bred, and doe equally participate the temperature thereof, from whence they had theyr being, and are diſperſed ouer the whole bodie, and then it may be truly ſaide, *Cuius effectus omnibus prodeſt, eius et partes ad omnes pertinent*, where the effect of any thing is profitable to all, there the partes thereof appertaine to all: and as the power of that vitall ſpirit is great or ſmall (which is euermore according to the temperature of the elements) ſuch and the ſame it cauſeth and enforceth the bodie, and euery parte thereof to worke, and therefore it is truely ſaide that euery man and beaſt worketh according to the qualitie of his nature, following the drift of nature (that is the temperature) in their working, ſo as the more pure and excellent, the temperature of the Elementes are (which conſiſteth in the

The braine is the ſeat of the ſencible ſoule, the ſence of ſence and motion, & of the moſte noble animal ſpirrits compoſed of the vitall, and raiſed from the hart by the Arteries vnto the braine.

the true harmony, mixture or proportion of the foure first qualities, hot, cold, dry, moist) in any creature, the nearer is the same creature to his fitst creation, and the more effectuall in operation to euerie action.

Fourthly it may bee answered, that horses doe not cōtinue in the perfectiō of their first creation, because in all generation of begetting there is a proceeding vitall spirit before the seede which effecteth conception, according to the strength and qualitie whereof, the creature begotten is in perfection of strength and qualitie: as for example, if an olde horse & an olde Mare doe beget and bring forth a Colt, you will confesse there is a decay on both parts of that vital spirit in old yeres, which cannot effect equality of strength & power, which naturally youth (I meane the midle age wherein perfection consisteth) preserueth & bestoweth, if there be not a meanes of defect, as sicknesse, natural coldnes, inordinate vse & such like (which in old age is also much more vnperfect) wherby oftentimes wee see not onely the decay of beasts, but of the withering of the noble progeny of man, and therefore no meruaile if the horses of this age be so vnperfect, when man is defectiue & vnperfect in the true natural causes of generation, by suffering vnperfect creatures to beget and bring forth, how can there be perfection in the creature begotten, and then they being vnperfect, doe they not also afterwards beget vnperect? For it is an infallible truth, *fortes creantur fortibus, & bouis est in inuencis, est in equis patrum virtus, nec imbecillam fereces progeneran aquilæ columbam*, the strong are begotten of the strong, and the vertue of the Syer of the Oxe and the Cowe, is in the young bullocke and in the

horſe, neither doe luſtie Eagles beget young Doues: ſuch as is ſowen ſuch will be mowen, *E ſquilla non naſcitur roſa*, of a bramble there groweth no roſe, *diſcendit inclinatio procreandi quod procreatum eſt*, the good of the begetter is the good of the begotten. *Cicero* ſaith truely, *nec arboris nec equi virtus in opinione ſita eſt ſed in natura:* Neither is the goodneſſe of the horſe placed in opinion but in nature, and therefore *Socrates execrari eum ſolebat, qui primo vtilitatem a natura ſeiunxiſſet*, was accuſtomed to curſe him that ſeperated vertue from nature: whereunto *Celſus* concurring ſaith, *quæ rerum natura prohibet nulla lege confirmare poſſunt*, where nature reſiſteth, no ſtrength preuaileth. Fiftly and laſtly if it be obiected that the indurance of a horſe *in ſpecie* or kinde, may be a limited indurance of the perticuler, & therefore a perpetuall preſeruation of the *ſpecies* or kinde, thorough the facultie of procreation to propagate his kinde, that though euerie horſe muſt of naturall neceſſitie dye, yet might hee leaue another of his owne kinde behinde him, as good as himſelfe, and ſo a continuall ſucceſſion of goodneſſe, I thus anſwere, that if they graunt a corruption in the particuler (as of neceſſitie they muſt) it muſt likewiſe bee granted in the *ſpecies*, for the *ſpecies* being a thing exiſtent only in imagination, not hauing any reall beeing, but as we conceiue of it in the particulars, it is a neceſſarie illation from the corruption of all the particulers, to conclude the like of the generall: for as Nutrition is to the particuler, ſo is generation to the *ſpecies*, wherfore as by the nouriſhment the horſe taketh reſtitution of his naturall moiſture, there is not ſupplyed ſo pure humiditie as was loſte, the particulers decaying by little

little and little are at last cleane consumed, so by procreation the maintenance of the *species*, the puritie of the humors, being by degrees & by time diminished, at length there followeth euen of necessitie an absolute corruption, now the decaie comming by the particulars whose function this generation is, being by continuall mixture of outward nourishment corrupted, the seede, the matter and meanes of propagation cannot but be tainted with like corruption, and this is the reason why horses are neither of continuance or goodnes as in former time, for if the naturall vigor of the *species* be by little and little continually weakened, there must of necessitie followe a perfect corruption, but the most of vs (like men at the stop, where manye pathes meete) insteede of choosing the right way by iudgement of reason doe stand stil amased, and in that amazement conclude, that all comes to one, as who would say, that South and North leade both to one place, but if we applyed our wits as aduisedly to iudge between truth and falshood, as euery man in his trade doth iudge betweene profit and losse, we should forth with by principles bred within our selues, and by conclusions following vpon the same, discern true knowledge from error, and the way ordeyned from deceitfull inuentions of our common practise, wherefore to conclude with the cause of causes, I doe resolue that the want of the true knowledge of breeding is the only cause of the multitude of Iades, because no mã hath hetherto either written or practised the true naturall meanes of good breeding, & that all nations doe erre herein, the only number of Iades in all nations are my witnesses, and I would gladly learne from any, how the contrarie may be defended.

Chap. 20

How to know a horſe that is bold by nature.

Irſt of his boldneſſe, It hath bene ſaide, & that truely, that euerie creature worketh according to his nature, and that his works doe manifeſt his nature, and therfore he that hath had long tryall of his horſe cannot bee ignorant of his nature, ſo as the goodneſſe of nature is conſidered in his quality & the qualitie of his nature in his works, and yet a horſe that is fearefull by nature may by compulſary meanes after long vſe make little or no ſhew of fear, although he be fearefull by nature, as beeing in a ſhip vppon the Sea, where are Trumpets, Guns and ſuch like, not hauing meanes to auoid the ſame, by vſe, & continuance thereof, ſeemeth not fearefull, for as man (beeing an vnderſtanding creature) by often compulſarie abuſes, may be made tame to be abuſed, ſo a creature void of reaſon and vnderſtanding, may ſeeme to abide and indure that which nature abhorreth. Now to the matter propounded, conſider that there are natural ſignes which without will or deſire to ſignifie any thing, doe make ſome other things beſides thēſelues to be known by them, as the ſmoak doth ſignifie there is fyer, & it is wel known by the perceiuing of things prooued, that there is fier withall, although there dooth nothing appeare but ſmoke only, like as a foot-ſtep is the ſigne of a beaſt to haue bene there, likewiſe by the fore-head countenance and eie of man, nature dooth ſignifie the knowledge of the minde, which *Cicero* calleth *ianuam mentis*, the dore of the minde, & others doe ſay that

that the eye is the image of the countenance, *quasi lumine scintillans, & vim speculi habēs adeo vt intuentibus referat totum huminis fere speciē*, & is as a sparkling light, & hath power of beholding, so as to the beholder it doth almost declare the whole quality of mā, wherby apeareth that nature hath made & ordained probable coniectures of the vnsensible parts, as appeareth in the 1. K. Ca. 3. when the compassion of the naturall mother was mooued, by which commotion of nature the king gaue true iudgement, and therefore it is truely saide, *ex his quæ extrinsecus adparent cōiiciuntur ea quæ non adparent*, from those outward appearing thinges, those things which doe not appeare are coniectured: from whence also may be truly collected, that *vultus est animi index*, the countenance sheweth what the minde is: *O quam difficile est crimē non prodere vultu*: how hard is it, a fault by face, not to bewray, *in facie prudentis lucet sapientia*, in the face of a wiseman wisdome shineth: *Pro. 17. Cor hominis mutat faciem siue in bono siue in malo*, the heart of a man changeth his countenance whether it be in good or euil. *Eccl. 13. 26.* So as the eye and countenance of man, being the messenger of the minde, & the window of the heart, the inward secrets of man are disclosed. If then the minde and secrets of the hart of man may bee and are knowne by outward signes, hauing wisdome to conceale, how shall or may a creature not endowed with reason and vnderstanding, auoid the discouerie of the secrets of his owne nature? Moreouer that the countenance is a discouerie of the inward minde, appeareth in the 4. of *Gen.* When *Caine* was wroth, his countenance fel downe, wherupon the Lord saide: *Why art thou wroth, and why is thy countenance*

In facie legitur homo.

An euill eye the windowe of death.

Impudicus oculus impudici cordis est nuncius. Chry.

caſte downe, And *Salomon*, 27. prou: 18. ſaith *Quomodo in aquis reſplendent vultus proſpicientum, ſic corda hominum manifeſta ſunt prudẽtibus* as the faces of thoſe which look into waters ſhine vnto them, ſo the hearts of men are manifeſted to the wiſe: and no doubt the obſeruation of the countenance of the Horſe, doth more certainly diſcouer his inward quallitie, as an Image of his affection: but if man would knowe the ſecrets of mans heart, he muſt leaue it to the creator, for *ſolus Deus eſt ſcrutator cordis*, Onely God is the ſearcher of mans heart, and the knowledge of mã touching mã, is but *cõiectura qualitatis*, for as he which beholdeth his face in the water doth not diſcerne it exactly but rather a ſhadow then a face, euen ſo he that by external Phyſiognomy and operations, wil deuine what lyeth hid in the heart of man, may conceiue an Image of that affection that dooth raign in the mind of man, rather then a reſolute knowledge.

The outward Phiſiognomie doth not falſifie and betray that good promiſe that Nature hath plãted in the firſt

But the Phyſiognomy of a horſe is much more certain for he can not keep ſecret or conceale as man can, but being in perfect health remaineth euer one & the ſame in countenance. Therfore to conclude, and to make the truth hereof appeare: chuſe a horſe with a broad forehead, a great black full eie ſtanding out like an hares eye, and a high rẽared forepart, and bee aſſured that by nature he is bolde, and to giue you a further aſſurance, marke a Horſe with a narrow forehead, little eies, & a low fore part, which is meere contrary, and aſſure your ſelfe that by nature he is ſtarting and fearefull, and to ſeale vp the truth, heerein the triall wil confirme you.

There is nothing that hath a truer reſemblance, then the conformitie and relatiõ of the body to the ſpirit.

So as the obſeruation, of his naturall ſhape in that

part telleth you that the ſame is ſo ſure, as when you ſee ſmoak there hath bin a fyer.

Chap. 21.

How to know a horſe that is louing by nature.

That euerie good horſe is by nature louing to man: To confirme this propoſition, I thinke the examples before remembred are ſufficient, beſides euery man his dayly experience, & that Iades are naturally miſcheuous & dangerous to man, whereof I will giue ſome examples, as *Fulko* the fift king of Ieruſalem after he had raigned eleuen yeares, was by a miſcheuous Iade ſtrooken in the hinder part of the head, whereof he preſently dyed: *Bellat* the King of the *Pannonians*, *Philip* ſonne of *Lodowick*, *Craſſus*, *Seleucus*, *Caltniſius*, and many others by euill natured horſes were ſlaine. It is truely ſaid an Ape will be an Ape, & the Leopard wil not change his ſpots, nor the Moore his skin, that is perpetual which nature bringeth forth I haue tolde you that the countenance is a repreſentatiue of conditions, amongſt which this is one, when you ſee a horſe with a plaine ſmoothe eye, ſo as the more you beholde his eyes and countenance in beauty and ſeemely proportion, the more hee ſeemeth as *Plato* ſaith, the obiect of your loue, whereby you doe not onely grow in loue of him, but conceiue that he hath as it were prepared a cherful countenance to entertaine your loue, which naturally created

ted with him cannot otherwiſe appeare: But if he bee beetell browed, that is great liddes or lumpes of fleſh couering little eyes that are inward in his head, and hollow aboue, or looking as the Lacert, which euerie way it looketh, leareth awry, and neuer direct vppon you, you may aſſure your ſelfe his naturall deſire euer trauaileth to effect miſchiefe in all his actions, for *diſtortũ vultũ ſequitur diſtortio morum*: A deformed countenance hath deformed conditions, being by the God of nature extraordinarilie marked for a diſcouerie of their hatefull affections: But the conttarie, which is a great, ſmoothe, ful blacke eye, without hollowneſſe either aboue or within, or lumpes of fleſh ouer-hanging his eyes, with a ſweete ſmile inherent in nature and expreſſed in countenance, you may aſſure your ſelfe of his good temperature, manifeſting it ſelfe in his ioyfull and merry countenance, ſo as hee ſeemeth naturally to fawne on you to gaine your loue, if your intemperance hinder not his naturall affection, & the truth of things are neuer better manifeſted then by obſeruation of the contrarie.

Lacert is like a Newight, vvhereof in Italy are many.

Chap. 22.

How to knowe a horse that is sure going.

Plura simul collata iuuant quæ singula non prosunt.

THat euery good horse is by Nature, sure going, I must intreat you to remember that my 6. rules for the knowledge of a good Horse, are relatiues, and so lincked each in the other, as you cannot throghly apprehend the one without the other, so inseperable are they, as the one cannot be approoued without the other: and therefore *Vbi plura coniunctim exiguntur, ibi non sufficit vnum probari*, where many thinges are ioyntly required for proof, there it is not sufficient only to allow one: wherfore the rule to know a horse to be sure going is, that he be very long foreparted, I meane from his withers to his head, very long necked, and the same broad towards the brest, thin and slender neere to the head, with a high reare, his head naturally hanging to his necke, so as his nose beare not further out or more then his forehead, but carrying the same as the Ramme dooth when he is fighting, and so as his forehead and nose hanging naturally euen, his necke long, his sight lustie bolde and perfect, he euermore seeth his waye without restraint and at pleasure, where to tread in all safety, and then hauing a true and iust trot or amble, together with the perfection of his raine (for that is the onely perfect and true raine) which no other shape can affoorde with continuance, hee trauaileth with such ease and delight to nature (which all Arte is euer to attend) beeing bolde louing and therby

thereby proud and ſtately in going, and naturally eaſie and delightfull to man, he goeth with great grace, ſurenes of foot, eaſe to the ryder, and pleaſure to himſelfe: when as the contrarie ſhape cannot by any Arte bee reduced to perfection, longer then he is moſte highlye kept, and his pride and heate continueth, becauſe nothing is more offenſiue to Nature then violence, and reſtraint from his naturall imperfection to perfection, by meanes of which diſcontentment, hee will eyther raine and beare his head to Natures ſhape, which is moſte and onely pleaſing to himſelfe, or cauſe the ryder to giue libertie thereunto, or elſe become hard of hand, with great paine, by meanes whereof it wil be vnpoſſible for him to bee ſure of foote, being in Nature euill ſhaped, for *nobiles & generoſi equi facile fræno reguntur* (ſaith *Seneca*) the beſt horſes are moſte lightly borne, but contrarywiſe the Iade not hauing delight in himſelfe, muſt be permitted to goe like an Aſſe or a pack-horſe, whereunto if any ſhall giue allowance, I thinke an Aſſe better for ſuch a lumpe of fleſh, and hee a fit couer for ſuch a Pot, except old age, ſickneſſe, or other infirmitie (which is neuer exempted from protection) be the cauſe.

Chap. 23.

How to know a horſe that is eaſie going.

That euerie good horſe is by nature eaſie going, wherin if either the wãt of knowledge, or the intemperance of the Rider, alter the ſame, (it is not within my pro-

poſition) for I ſpeake not only of nature: which obſeruation I alſo gather from the ſhape, and I doe euermore accompt that a good and perfect ſhape which giueth perfection of action, with perfection of comelines, grace and continuance thereof vnto the end, for otherwiſe he is not to be named a horſe of good ſhape I am not doubtfull of any thing I affirme, hauing had long aſſurance thereof without being deceiued, therefore in your choiſe of horſe retaine it, a rule infallible, that your horſe be high in the withers (if you will haue him eaſie in going) which beeing ioyned with the high reared fore-part and other rules before expreſſed, he wil cary your body very vpright, with great grace, ſtatelines, true raine, ſafety and eaſe: otherwiſe the forward hanging of your body on a horſe that is lowe before, will halfe perſwade you that your backe is cracked, if not broken, by reaſon of your leaning forward: but the high reared horſe whether his pace bee Trot or Amble (being orderly ridden) will raine eaſie, pleaſantly mouthed, lift and ſet, iuſt, true, ſteady, and eaſie, ſtil bearing you as if you were caryed in a chaire, and when you are to encounter your enemie, a ſafetie to your perſon and diſaduantage to him. And if you ſhall enforce him to a ſpeedy trauell, which no doubt through his violent lifting will alter his eaſineſſe, yet when you equally cõſider him with a lowe foreparted horſe in equalitie of place and perfection of raine, you ſhal be ſure th'one wil break you before th'other bruſe you: beſides, the comely, ſtately, and ſure-going of the one, and the great danger & diſgrace of the other, becauſe in action he cannot giue grace, & when you trauell in companye, obſerue a man ſhaked or rocked on his horſe backe, and you ſhal be ſure that the horſe is

lower

lower before, or if he carry his head truely.

Chap. 24.

How to know a Horſe that is durable, and of continuance in Iourney.

THat a good horſe is by nature durable, is alſo an obſeruation of his ſhape, yet muſt hee haue all the other rules before mentioned, the which I will euer maintaine as infallible truthe, being inſeperably linked together, to demonſtrate a true and exact knowledge of any horſe. Firſt it is to be conſidered that ſtrength is the cauſe of continuance of trauell, then in what part of the body the ſtrength principally and naturally reſteth in the horſe, for as the ſtrength of the Bull is naturally in the necke, the Lyon and Beare in the paw, the Dog in the chap, ſo the horſe in the fore-part, where nature hath impoſed the burthen, and there is and muſt bee his principall force and ſtrength, the which fore-part muſt bee deep and broade, from the point or top of his withers to the bottome of his cheſt or breaſt: his ribbes bearing out as the lidde or couer of a truncke, wherby he will appeare broad, full, round, and bearing out in the Cheſt and breſt, with an eeuenneſſe of Cheſt and belly to the flanke, ſo as his belly hang not deeper then his cheſt, nor his cheſt deeper then his belly, with leane, vpright, and ſtreight paſternes, & ſomewhat narrow hooue towards the toe, aſſure your ſelfe hee will bee durable, and as good in the end of his labour, as at the beginning, if not better, and performe his trauell with great delight: but if he be of contrarie ſhape, then wil his actions be cõtrary, namely the longer he is

trauailed, the more fade, whatſoeuer ſhewe he maketh at his ſetting forth: for if ſtrength and abilitie of bodie fayleth, although a good ſpirit enforceth his labour, yet it cannot be of perſeuerance, *Vbi vires deficiunt, ibi laudanda eſt voluntas*, where ſtrength faileth goodwill hath all the praiſe. And therefore when you view a colte, how yong ſoeuer he be, when he is foaled, his naturall ſhape will neuer alter, but euermore growe and continue in the ſame ſhape vntill his death: and therefore be well aſſured that he haue a perfect naturall ſhape, when he is moſt young, ſuch as I doe herein deſcribe, & ſo may you be aſſured not to be deceiued, either in the choice of old or yong: what can be ſtrange to the knower? *Ariſtotle* ſaith that *Cognitiò noſtra eſt cognitio cognoſcentis et cogniti*, our knowledge is the knowledge of the knower, & of the thing knowne: & when nature hath ſhaped the colte in perfection, with what facilitie doth arte perfect the qualitie & vſe of euery action? but if nature hath ſhaped the ſame vnperfect, there cannot be any hope of perfect action, with comlines and continuance, for *Sordida natura ſemper ſequitur ſua iura*, like nature like worke, becauſe euery creature worketh, according to his nature, and like euermore bringeth forth like: beware therfore of euil beginning, either in art, knowledge or practiſe, leaſt by continuance thereof it carry ſoueraingtie in you, to the ouerthrowe of your hopefull deſires, for *Grauiſſim eſt imperimum conſuetudinis*, the ſoueraingtie of cuſtome is intollerable.

A Colte doth expreſſe what his proofe will be when he commeth to age.

Natura calamitatum mollimentum conſuetudinem inuenit.

Chap. 25.

How to know a free and perfect ſpirited Horſe.

THis being the cõcluſion of thoſe ſixe qualities, which euery good Horſe naturally hath, and retaineth from his conception, vnto his death; ſpare your eares as tunnels to your bodie, to let the ſame fall deepe into your apprehenſion, and conſider who is the author of the faculties, which are planted in the creature, at the time of his creation, and you ſhall finde it the onely worke of the creator, by thoſe meanes which his owne ordinãce hath eſtabliſhed, not as a fleſhy ſubſtance, or as an accidentall thing, but a powerfull ſpirit, proceeding from the vitall ſpirit, and arteriall blood, that goe wandring through the whole bodie, to ſtir vp the power of the beaſt, to giue him force and vigor to worke, by which the ſencible ſoule performeth his works, which are termed Nature: and the ſame noriſheth, preſerueth, increaſeth, & giueth power to the creature, to ſignifie the ſame to others: and the more it doth abound the more powerful it is in the operation, and if it ceaſe his power in operation, then doth the whole bodie ceaſe his naturall power in working: and as this ſpirit is of ſubſtance moſt pure, ſo when it is plentifully infuſed it maketh and worketh all the creature and quallitie of the ſame creature pure, ſo as man not knowing or finding the reaſon, cãnot but wonder at the work & workmaſter, and therefore the more excellent, perfect and

pure

pure the creature is created, the greater is his operation and trauell: as we the Sun which mooueth continually, the moone that is neuer ſtaied, the ſky euer mooning, the fire neuer without working, the clowdes neuer ceaſe remooning, &c. ſo when wee ſee a ſtrange, prowde and comely ſhaped Horſe, of pure and perfect ſubſtãce, deſcribed in euery parte as aforeſaide, there is preſented to our ſences & cõſideration ſome excellent & deuine work, by ſo pure and refined metall, which is ſpecialy performed by the Element of fire, ſo as it ſeemeth to repreſent the Image of *Venus*, which *Apelles* for the ſpace of ten yeres had imploied his wit & pollicie to paint, being ſo beautiful, that the beholders became amorous, as though it had bene ſome liue Image, ſo as by publike edicte, he was charged to keepe it ſecret, for feare to allure youth to corruption. Or like that braſen Horſe which *Pauſanias* the Greeke hiſtoriographer, mẽtioneth to haue bene found in *Heraclia* a Prouince of *Peloponeſus*, whoſe beautie was ſuch, as other Horſes with ardent deſire and affection, ſought to ioyne and couple with him, as if they had found a prowde mare: wherefore for the ſatiſfaction and confirmation of this propoſition, how to know a perfect, quicke, and free ſpirited Horſe, you muſt ſtill retaine all the deſcription of ſhape before deſcribed, with this, viz. that he haue a ſlender leane head, leane, thin, & ſlender iawes, which is an abſolute & perfect aſſurance of quicke & free forward ſpirit to euery action: by all which deſcriptions, you ſhall aſſuredly knowe his quallities, onely vppon the view, as if you had made tryall of him many yeares, and thereof make no more doubt, then whether the ſun hath at any time giuen light to your eyes: but if the

Horſ

Horſe be defectiue in his ſhape, as I haue before deſcribed, then aſſure your ſelfe he wanteth that natural perfection I haue referred the rule vnto, for as it is a naturall courſe euen in euill, by degrees to come vnto perfection of euill, ſo is it alſo as naturall, that where perfection of ſhape faileth, in the whole or in parte, there imperfection is preſent, & the natural quallities anſwerable therevnto: obſerue then I pray you, that a perfect Horſe by nature is thus ſhaped: viz. a leane ſlender head, broad forehead, great blacke eyes, full and plaine ouer the lids, ſlender, thin, and leane iawes, broad, thin, long & high reared neck, the head ſet to the necke ſo naturally as a Rammes head when he fighteth, high withers, a deepe broad cheſt and breaſt, his ribbes bearing out as the lid of a trunck, with an equall eeuenes from his cheſt to his flancke, leane vpright paſtornes, with a lean deepe hooue, ſomewhat narrowe towards the toe: the moſt infallible true and approoued deſcription, of a moſt perfect, abſolute and excellent Horſe, be he yong or olde, without any reſpect of colour, countrie, marke, or other obſeruation whatſoeuer, and ſo ſure as thy ſelfe hath a being, he wilbe found in all his actions naturally bolde, louing, eaſie, ſure footed, durable, and free going, the onely qualities of his firſt and primary creation: and if he be not the moſt excellent and perfecteſt ſhape, that nature euer brought forth, and the beſt in action, I ſhall acknowledge theſe my labours, the recorde of my folly, & vnperfect iudgement, to all ſucceeding ages. But becauſe I know & do aſſure my ſelfe, that *Vnius mens non eſt capax tantæ molis*, that it is vnpoſſible that one head ſhold bee ſufficiently furniſhed for ſo many matters, and that to be moſte true which *Iuſtinian* the Emperor recordeth

The deſcription of the moſt pertect ſhape of a Horſe.

in

in his 44. constitution. *Nihil in rebus humanis sic vsq; adeo semotum ab omni controuersia, tametsi maximam cum iustitia coniunctionem habeat, quod dubitationem & controuersiam nõ recipiat, si subtiliter animi curas intẽdas, vt nihil prorsus inter homines sit posse definiri vt non exquisitis subiaceat impugnationibus illorum, qui suos adfectus præferunt veritati.* There is nothing in humane thinges so remote from controuersie, if with subtilty you straine the powers of the minde thereunto, and nothing can be so exactly defined amongst men, that cannot bee subiected to exquisite cauels, of those which doe preferre their affections before truth: for who knoweth not but that a playing wit can praise the discretion of an Asse? wherefore my selfe knowing that neither my words or pen, can carrie with them the life of my inward feeling, I haue the more largely discoursed to vnfolde my knowledge by the plainest demonstration for the meanest vnderstanding for as *Lucianus* saith, *occultæ musices nullum esse respectum*, and as *Salomon* saith, *Sapientiæ reconditæ & thesauri abstrusi nullam esse vtilitatem*, of wisdome shut vp there is no pleasure, nor profit commeth of hidden treasure. I haue therefore herein indeuoured, *Polipimentem tenere*, to frame all my discourse to the true louers of the renowned Art of Horsemanship, & to obiect against any assertions, the moste difficult obiections.

Prouerbe

Chap. 26

Chap. 26.

Obiections againſt the generall propounded rules.

FIrſt it may be demaunded, whether theſe obſeruations are both for young coltes, when as their bodies are not growne to perfection: and for olde Horſes, which by leanneſſe ſeeme to be vnperfect? I anſwere, when the Colt falleth from the Dam, the naturall body is of that proportion of ſhape, which neither can or will at any time after alter, & in that ſhape doth it growe and increaſe vnto the end, not as ſome doe ignorantly alleadge, one yeare to growe in the fore-part, and another yeare in the hinder part, for the facultie of nature cannot be nutritiue in a ſound bodye to one part & neglect the other part, neither can any part continue without nouriſhment, without the deſtruction of that part, neither can the nouriſhment of the body alter the forme and naturall ſhape of the bodye, and therefore the rules are infallible both for olde and young, and to graunt them otherwiſe were abſurd becauſe *nulla ratione poteſt admitti per communem ſenſum, quia non conuenit humanæ ſocietati*, by no reaſon it can be admitted by common ſence, the ſame not being agreeable to humane reaſon. Therefore what Nature hath framed is conſtant and perpetuall without change, and the forme of conſtitution, & ſhape, ſuch in his age, as you ſee him a Colt.

Nulla placidæ quies niſi quam rarò compoſuit

2. Secondly it may be demaunded, whether a Horſe wanting

wanting any of these rules may notwithstanding be a good Horse? I answere, you must consider that there are degrees in goodnesse, as good, better, and best of al: Next you must consider, what is good, or what may be saide to be good, for no one thing can be truly saide to be good, that vnderstanding & knowledge doth not tell you to be good: for ignorance and error do call light darkenes, and darkenes light, good euill, and euill good so as your direction must not be opinatiue, but examined, *per Norman rationis*, by the rule of reason, if you be a creature reasonable: for do you not know, the Fly, the Dog, the Lyon, the horse, & man, are al liuing creatures? but with difference, for only mā is a liuing creatur reasonable, created for the only glory of God, so as you must alwaies reason from true definition: then if you will demaūd of the most best good Horse, I holde and will defend against all contrary opinion, that there is not any of the most best Horses, that doth or can want any of my sixe rules, which I prooue thus. When God first created Horse, he created them in all perfection of that kinde, for nothing issued frō his hands ill shaped: hee made him perfectly good, and all that good, onely for man, and to that end were all his creatures made, and as he made man their lord and ruler, so did he appoint them their preseruer, but no destroyer of his creatures, and all this is inheritable to vs: then examine what is that which man can more or lesse require in a horse for perfection, then these sixe qualities before described, being such as are euer inseperable & euermore so to be apprehēded in iudgement, & conceit: for if he be bold and feareth nothing, that

The degrees of goodnes & what is to bee said good.

Psal. 8. 5

Iustissima pœna vt quisciens rectū non facit et amittat scire quod rectū, Aug.

true

harmeles,or make a birde not to delight in the woods, wherefore then do men ſeeke to haue breed, and keep crauing dull Iades, and vnperfect ſhaped Horſes and perſwade themſelues, that good feeding, good keeping, and artificiall riding and practiſe, will make them abſolute, and perfect Horſes, and heereof publiſhe and ſet foorth great volumes, do they thinke that art can bring an ape to beget an ape with a long taile? If this be not error ignorance and ſenceles practiſe, my deſire is of thoſe that better vnderſtand, to defend the contrary, and to manifeſt the ſame by reaſon: how ſhameles a thing then were it for me to admit, more groſſe imperfection when mans corruption tranſporteth him ſo far beyond the degrees of reaſon, to allow and maintaine all ſeeing imperfection.

Againe, ſome will and do obiect that Horſes of ſuch excellent ſhape, ſpirrit and life, as I haue deſcribed, will be dangerous to thoſe that are not expert in the art, and that ſuch will ſpeedely ſpend themſelues, and not continue in fleſh or good liking, and are very chargeable to keepe, and beſides ſo vnruly and intemperate, as thereby great danger will enſue, to the moſt people that are vnskilfull of Horſemanſhip: and ſuch like childiſh and ignorant conceits, wherein the multitude do excell, it might aſwell be obiected, that fire and water, wine and weapon, and many ſuch like are dangerous, and that many haue perriſhed therewith, therefore very vnfit to haue them, or vſe them, the which proceedeth from their debilitie of iudgement, not able to apprehend that ſuch Horſes, are the moſt excellent that euer haue bene or ſhalbe created, being compounded of the moſt iuſt, and true proportion, of

mixture of the temperature of the elements, which giueth them that fulneſſe of ſpirit, vigor and courage, neither that the temperature of an excellent Horſeman which compriſeth all perfection wherewith naturall man can bee endued with, if he haue the managing of ſuch Horſes will not (*Animum volentem accendere*) blow the fire when it burneth cleere, knowing that ſuch natures are to be vſed according to the temperature of their owne nature, without iarre or violence: but the ignorant rider not able to iudge of his nature, doth ſo far diſtemper nature in the beginning, as afterwards not knowing how to reſtore him to his former obedience, is aſtoniſhed with the admiration of his wonder: & holdeth *Omne ignotum pro magnifico*, All vnknowne things beyond the degrees of admiration. The *Hebrues* doe deriue the name of Time of a verbe which ſignifieth to corrupt, becauſe it doth corrupt all, and as the times are, ſo are men that liue in them, whereby the beſt horſemen that euer haue bin, do not only carry the note of the errors of the times wherin they liue, but the ful ſtreame of the corruption thereof, which maketh me to become like vnto the Marriner, who ordereth his ſailes acording to the times and the winde, and doth of neceſſitie turne and wind to arriue to that place obliquely, by fetching a compaſſe when he cannot do it directly, and by a ſtraight line- *Non ſemper et vno gradu*, ſaith Seneca, *ſed vna via: non ſe mutat ſed aptat*, he ſaileth not alwaies with one and the ſame pace although he follow the ſame way, he changeth not, but accomodateth himſelfe: whoſe example I haue followed heerein, but with the glew of mutuall concord yet adhering to that memorable ſentence of *Tertullian*,

tullian, That is true whatſoeuer is firſt, and that is falſe whatſoeuer is latter, and therefore the forſaking, or not knowing, the knowledg of theſe that liued neareſt the firſt creation, who did ſee beſt, and the adhering to the knowledg of thoſe that haue liued furtheſt from thoſe times, who did ſee more dimly, and their knowledge more corrupt, hath bene the cauſe of their manifolde errors in Horſemanſhip, in theſe latter ages, and the principall cauſe of my long diſcourſe, in this tractat, wherein I haue often deliberated to thinke & rethink, redoubting what may happen, yet knowing when to feare, I did thereby knowe ſafely to go forward, *Nam animus verè i qui ſcit, ſcit tutò aggredi*, ſo as I doubt not to affirm the *Athenians* prouerbe after victory, *Noctua volavit*, the bird of darkenes is put to flight, comforting my ſelfe with that ſaying of *Aug. Qui ſe dicit ſcire quod neſcit, temerarius eſt, qui ſe negat ſcire quod ſcit, ingratus eſt*, he is raſh that ſpeaketh that hee dooth not know, And he is vnthankfull that denieth to knowe that he doth knowe. Contra prax

Paruus error in principio
Maximus eſt in fine.

Chap. 27.

of perfect breeding.

Eccle.8.

Hen I remembred that *Salomon* proclaimeth mans wisdome vnperfect, and his knowledge in each science vncertain, & perceiued neuer man, to haue attained such degrees of learning, as to finde himselfe ignorant, how time the beginner increaser and subuerter of all humane knowledge, hath wrought defects and difficulties in vnderstanding: I could not but admire the breeders of Horses within this kingdome, seeing them in this moste decayed time of knowledge, to cast their anchor into the deepe and deceaueable sands of the practise of these times, wherin vnlimited & tirrannicall custome, which neuer admitteth either dispensation, or quallification (without notorious affront) ruleth and raigneth in the superlatiue supremacie of error: and onely by referring the effects of al good breed, to the immediate work of god as though the effect of all such causes were supernatural, & to be reduced to God immediately, as a miracle, receauing them from nature, and abhorring the naturall meanes, not considering that there are effects onely naturall and only to be referred to nature, not that nature is an vniuersal cause, endowed with a iurisdiction seuered from God, but that she is a name of order which God hath bestowed in the frame of the worlde, to the end that the necessarie effectes might follow the preseruation thereof, thorough which their

which their vnanimous conſent in practiſe, they haue long ſucked a ſtrong opinion of the poſſibility of good breed, whereby there is growne a broad ſea of difference, in your point of true knowledge of breeding and their acuſtomed practiſe, ſo as notwithſtanding the great and inuincible power of nature in all creatures, whereof God being the Author, and whereunto as vnto a naturall meanes, he hath applyed himſelf for preſeruation, there is not one Horſe of a thouſand bred in the perfection of nature, whereby all and euery of them, cannot but acknowledge his own thoughts and forſeeing doubtfull, which maketh me crye with *Paul*, *Nihil mihi conſcius ſum*, I know not how far I ſhal offend: but when I apprehend ed with *Galen* that euery ſcience isa conuenient & firme notice, that neuer departeth from reaſon, knowin g the end where vnto I wasborne, and to whoſe benifit I ſhould liue, notwithſtanding all ſtimulatorie cauſes of progreſſion, I aſſembled my conceits to peîrce through the hardnes of the enterpriſe, & rather eſtemed to walk alòe to ſteepe downefalles, and with *Quintus Fabius* to hazard my credit, yea with worthy *Horatius Coeles*, my life (for the honour of my ſoueraigne and benefit of my country) then to be like the beaſts who neuer forſooke the beaten path and high market way, with a guide before them: ſo as poſteritie ſhall ſtill liue without adding increaſe to former knowledge, and therefore as to the load-ſtar of my deſire, and prefixed period for producing fourth of that truth which this Art hath bin long in trauell of: for *Nihil magnum ſubito noſcitur* I haue adventured to draw the thred of this ſubiect to my determinate concluſion, not by a dim light ſoone quen-

ched, but by a Sinopsis or perfect viewe of the whole body of breeding, & to shew the reason and cause of the errors in breeding, & the true meanes of restitution thereof to perfection. An action most befitting man, who by nature is reasonable to teach, according to his owne nature, the same being as *Seneca* affirmeth, an imitation of nature, so as reason hauing his true vse, it shall not onelye beholde and contemplate the truth, but also represse and bridle all affections, that swell and rise against it, as a vertuous Mistresse admonishing, and thereby become the most excellent nurse to suckle vp true knowledge & practise to the full proportion of man his hopeful desire: but least any shold tell me that my passion in the earnest loue of this subiect should make me forget my passages, I proceede to set downe the only essentiall and true obseruations of a perfect breede, wherein I pray you obserue a principle, most fit truly, to know whece proceedeth the most excellent colts that are begotten.

The vse of reason,

1. First prouide Horses and Mares of the most perfect and beautifull shape, euen such and no other then I formerly described.

2. Secondly truly vnderstand at what age such horses and mares are fittest to beget and bring foorth perfect Colts.

3. Thirdly how to prepare and keepe those horses and Mares before they come to the Action.

4. Fourthly, when, how and where they are to doe the action in perfection.

5. Fiftly how to keep them in perfection after their conception vnto the time of foaling.

6. Sixtly and lastly how to vse them when they are foaled,

ſoaled, and how to preſerue & continue them in their perfection.

Now if any man demaund of me why I doe not ſhew what grouńds are meeteſt for breed, & how ſuch grouńds are to be ſeuered, & to what end euerie diuiſion ſhould ſerue: I anſwere, it were *Siſiphi ſaxum voluera*, great labour without profit: for can any man thinke that euery man that wold or doth breed horſes may goe to Corinth, or can haue ſuch groundes as may be diſcribed? are not moſt grounds of ſeueral natures & qualities? & are there not infinite numbers of Colts moſt excellently bred by ſuch as haue no incloſed groundes? and doth not euerie mans experience (being his principall leader) confirme the ſufficiencye of multitude and number that are ſo bred, ſo that if one of an hundred that are bred were good, few could iuſtly complaine. I haue therefore heerein indeuoured to enforme the reader with true knowledge, how to haue an excellent breede (ſo neere as mans wiſdome may attaine) the truth wherof being laid down, will ſufficiently direct euerie man how far the true vſe of all grounds doe

Prouerbe.

Chap. 28.

Of the creation and generation of Horſes.

1 T is twofolde, and to be conſidered after a two-folde manner.

Supernaturall. 1 The firſt and primarie once immediately by God in his ſupernatural Creation.

Naturall. 2. The ſecond and ordinarie in his naturall generation.

Conception. 1. The ordinarie and naturall generation is made by the elementarie force and forming vertue, which is in the ſeede when it is in the wombe, in ſuch order, that the 13: firſt daies the ſeed of the horſe and mare doe mingle, vnite, and curdle together like Creame, & are made one body, which is the conception.

Formeleſſe blood. 2. The next xiii. daies this ſeede is concocted, thickned and changed into a maſſe of fleſh and indigeſted formeles blood, which is the proper matter of his bodie.

Faſhioned body. 3. The third xiii. daies following, of this maſſe or lumpe is made and faſhioned the body in groſſe.

Perfect body 4. The fourth xiii. daies, the whole body is ended and perfected, and no more vnperfect in ſhape: and at the fourth month, the Colt hath motion and ſence, and tripling this terme, which is at the twelue months, he commeth foorth into the light.

Chap. 29.

Of the Elements whereof the Horſe and euerie other creature is compounded.

Verie Colt and likewiſe euerie creature, and things inanimate are in their creation compounded of the Elements, which is as much to ſay, of a pure and ſimple thing, which the outward ſence cannot diſcerne, and yet the common beginning of all Creatures, namely of Fyer, Ayer, Water, and Earth, I mean not ſuch as we dayly ſee with our eyes, for they are bodies compounded, which our ſences doe perfectly know, but theſe Elements I ſpeak of are aboue, which our outward ſences are not able to diſcerne.

Firſt of the Fyer, which is the higheſt & lighteſt Element placed next the Moone, and of nature hot & dry, but moſt of heate: 1. His vertues & properties by reaſon of his heate are to mooue to generation. Fyer. The vertues.

2. Secondly to ſeuer the bones in the Colt from the fleſh, the fleſh from the ſinewes, the heart from the liuer, &c. as the wood that is burned hath vapor, ſmoak flame and aſhes, which the heat ſeuereth, ſo in burning of ſeuerall mettalls, the heate ſeuereth the one from the other, and yet gathereth the like together.

3. Thirdly to ripen.

4. Fourthly to diſgeſt thinges rawe and vndigeſted.

5. Fiftly to mingle dry with moiſt.

6. Sixtly to open the Pores of the Colt, that the ayer being ſomewhat groſſer, may enter into the body

7. Seauenthly

7. Seauenthly, to breake the colde of the water and earth, ſo as it may not diſtemper the bodie.

Aeyr

The ſecond element is the Ayre, and placed next the fire, and is light and hot, but chiefly moiſt.

The vertues.

1. Firſt by reaſon of his moiſture, I meane not a wateriſh moiſture, but a comforting nouriſhing moiſture, as oyle is to the lampe, to make the matter apt to receiue ſhape.

2. Secondly, to make the mixt bodies of blood, fleame choler, and melancholly, not onely ſubtile and penetrable, but alſo light, to the intent they may be neither too groſſe nor too heauy.

3. Thirdly, to ſlake the burning of the heart, and of the other members, as apeareth by the office of the lungs, which (as a paire of bellowes) doth drawe freſh ayre vnto the ſame, and alſo gladde the ſpirrits, and diſburdeneth it ſelfe of thoſe fumes and excrementes which oppreſſe it, filling all emptie corners with moiſtnes: and howſoeuer the ayre ſeeme to our ſences, yet doth it yeeld more moiſture then the water.

Water

The third element is Water, which though heauy and moiſt, yet moſt colde.

The vertues.

1. Firſt, by meanes of his coldenes (for colde is not actiue) it doth conglutinate and ioyne his bones with fleſh and ſinewes, and his fleſh with ſinewes and bones: for the nature of colde is to binde, durt, wood, ſtickes, ſtrawes and ſuch like in one maſſe.

2. Secondly, with his coldenes it doth temper the feruent heat of the fire.

3. Thirdly, it doth gather that together, which the fire would diſperſe aſunder: for the nature of heate is to open and diſperſe that which colde hath conioyned, and of colde to binde that which heat hath diſſolued.

The

The fourth element is the Earth, which though it be heauie and colde, yet moſt chiefly drie. Earth

The Colt being a mixt body, the earth doth harden and retaine his ſhape, which the Ayre and water would make fluxible, as is to be ſeene in waxe and other things, newly wrought, which before it be hard and dry, will not holde, and when the body dieth, thoſe elements, both in quallitie and ſubſtance, returne from whence they came, as that which is hot to the fire, that which is moiſt to the ayre, that which is colde to the water, and that which is dry to the earth. The vertues.

Chap. 30.

Of the humors.

THe humor from whence the ſeed and menſtruall blood are taken for the framing of the Colte, are, 1. Blood, 2. Fleame. 3. Choler, 4. Melancholly.

1. The blood which is perfect, is hot and moiſt, and yet his predominate quallitie, heate, and therefore ful of ioy and pleaſure.

2. The Fleame is colde and moiſt, but the predominate quallitie thereof coldenes, and therefore full of wateriſh blood, with little heat of ſpirit.

3. The choler is hot and dry, but the pedorminate qualitie therof is heat, and therfore full of anger when the blood is ouer hot, not cleere but of thick ſpirit.

4. The melancholly which is blacke choler, is colde and dry, but the predominate quallitie drines, therfore heauy, ſad, and fearefull, for the blood is thicke and colde, and the ſpirit full of darkenes.

The

Chap. 31.

The vſes to be gathered from the humors.

Humor.

FIrſt that the cauſe of the good or bad temperature of the Colte (which is his good or bad qualitie) proceedeth from the goodnes or badnes of the blood, & the blood in nature (though not in predominate qualitie) is like vnto the ayre, light, hot and moiſt: fleame to the water, which is heauie and moiſt, choller (which is red) like vnto blood, hot and drye: melancholly (which is blacke choller) heauy, colde & dry, like vnto the earth. But the fleame ſweetneth the force of the two chollers, and the melancholly moderateth the ſuddaine motions.

Blood.

The Fountaine of the blood, is the liuer (and the vſe of this fountaine is to keep it pure) from which the veines iſſuing, are as channells of the firſt and naturall blood: and the Arteries comming from the heart, as conduits of the ſecond blood, more ſubtill and vitall: from whence it is apparant, that the purity thereof dwelleth in the heart, & yet the liuer is the ſtorehouſe of blood, fountaine of the veines, the ſeat of the naturall nouriſhing facultie or vegatiue ſoule, made & ingendred of the Chyle, that is to ſaya kinde of white ſuck or whey fit for the nouriſhment of the bodie, which by veines paſſe vnto the liuer.

Fleame.

Fleame in the braine, which is colde and ſpungeous and the ſeat of the ſenſible ſoule, *Vbi ſedet pro tribunali*,

the braine and not the hart, for the heart hauing feeling and motion, is not capeable of ſence.

Choler in the liuer. Choler

Melancholly in the ſpleene, which is the receit and discharge of the excrements of the liuer. Melancholly

1. From hence it may be truely collected, that euerie humor hath his proper end and vſe, Blood chiefly nouriſheth the body, Fleame helpeth to mooue the Ioints, choler to prouoke the body to auoid excrements, and melancholly to prouoke the horſe to appetite.

2 Secondly it may be collected, that ſuch as the temperature of the elements, are in theſe humors, whereof the Colt is framed in the wombe, ſuch will bee his qualities and diſpoſitions in his actions, and if any of theſe humors are predominate in qualitie, when the Colt is framed of them, then he is to bee tearmed according to the predominate qualitie thereof. Now there are in euerie Colt aſwell Male as female, foure chiefe or principall inſtrumentall members, *viz.* the braine, the heart, the liuer and the ſtones, otherwiſe the Female could not haue, ſeede to mooue her to luſt, whereof the firſt three are onely to preſerue the body, wherein they bee, and the fourth to preſerue the whole kinde, from which doe ſpring other officiall members which doe ſerue, and doe office to the principall members, as the ſinewes from the braine, which are animall ſpirits, the Arteries from the heart, which are vitall ſpirits, the veines from the liuer, which are the naturall parts, and the ſeede veſſels from the ſtones as place of generation.

Chap. 32

Chap. 32

From whence theſe humors proceede, and haue their being.

The foure faculties viz. Eating. Retaining. Concoction. Expulſion.

There cannot bee any thing more true or agreeable to reaſon, then to affirme that nature hath prouided, for euerie beaſte foure Naturall faculties viz. to eate, to retaine, to concoct, & to expel, of which concoction altering the foode, there are reſiding in their bodies the ſaide foure humors, blood, Fleame, Choler and Melancholly, whereof nature vſeth onely the ſeruice of one to worke the creature, which is an excrement that may fitly be tearmed whey or wheiſh blood, whoſe engendering is wrought in the liuer and in the veines, at ſuch time as theſe foure humors doe take from the beaſt the forme & ſubſtance they ought to haue, and of ſuch licour as this, dooth nature ſerue her ſelfe to reſolue the meate, & to work that the ſame may paſſe thorough the veines, & thorough the ſtraite paſſages carrying nouriſhment to all the partes of the body. The veines being a conceptacle or emptie place of receite, for the blood mixed & cõfuſed with the vitall ſpirit: the which veines haue their beginning from the liuer, & their office is to draw from the liuer vnto them this whey, & to ſend part of the ſame thorough the paſſages into the bladder, & from thence out of the body, to free the creature from offence, wherof two of the veines cary part of ỹ ſaid whey frõ the liuer to the cods & veſſels of ſeede, there reſiding with ſome ſmal quantitie

What is a Veine.

quantity of the pureſt blood, wherby the operation of the ſtones, whoſe qualities are hot & dry, thereby doe make a perfect ſeed requiſite for ſuch a creature, the which two veines nature planted, one in the reines in the right ſide, which endeth in the right cod, and another in the left, both which take their iſſue from either of the cods accordingly: Moreouer, nature hath giuen to the right cod much heat and drines, & to the left cod much colde and moiſture, ſo that the right ſide of the reines yeeld matter hot & dry to the right cod, for the generation of the male, & the contrary for the female: & in ỹ like maner it is with the female as with the male: but much more colder & moiſter, & the liuer in which the naturall luſt of the beaſt reſideth, hath for his naturall temperature heat and moiſture to predominate, & from theſe it neuer altereth, if the creature be in perfection of health and temperature. And as touching the hart, being formed with the liuer & brain, & maintained with the pureſt bloud, hauing greate quantitie therof from the liuer ſtill to preſerue the ſame, then is the heart ſo hot, as that while the creture liueth, if you put your finger into his hollownes therof, it is vnpoſſible to hold the ſame there without burning: hereupon it followeth that the liuer beeing the fountaine of all blood, haue greate ſtore of pure and perfect blood to maintain the whole body: And the vitall ſpirit of the Colt is no other then a bodily fume or vapor verie pure and ſubtil, begun in the heart by the operation of the naturall heate ſpred by the Arteries and veines to recreate and comfort the whole body, which ſtirring & cõfortable ſpirit proceeding from the heart & vittal ſpirit,

The heart.

What is a vital ſpirit.

ſpirits being a perpetuall agent, and euermore in action, becauſe motion & agitation is the true life therof, and ſo euermore remaineth in all liuing creatures, but not in plants or trees, where only the vegetatiue ſoule that is his naturall vertue, hath his working, and the vitall ſpirit onely in the Arteries and Veines, as they are ſeuerally diſperſed in the whole parts of the body. For as in the middeſt of heauen there is ſcituated the Sun that enlightneth all thinges with his rayes, and cheriſheth the world & the things therin cõtained, with his life keeping heate: ſo the heart, the fountaine of life & heate hath aſſigned to it by nature, the middle part of the body for his habitation, from whence proceedeth life & heat vnto all the parts of the body (as it were vnto riuers) wherby they be preſerued & enabled to performe their naturall and proper function: Furthermore, if the liuer be not ful of pure blood, it cãnot perfectly diſgeſt the meat, neither can the Cods bee hot: wherin if there be defect of heat, the ſeede of the horſe cannot be perfectly concocted, and ſo the horſe is impotent & without power of begetting, for when God ſaid increaſe and multiplye, you muſt vnderſtand that he gaue them an able power for procreation, which could not bee accompliſhed without aboundance of heate, and no leſſe heate did he beſtow vpon the facultie nutritiue, with which he is to reſtore his conſumed ſubſtance, and to renew another in lew thereof, ſo as no one thing can bee more apparant, then that pure and cleane blood giueth greate heate, and that heate is the cauſe of ioy & mirth, which giueth viuacitie, courage boldnes, and fulneſſe of ſpirit to euerie action.

Cods.

Note.

Chap. 33

Chap. 33.

Of what age the Horſe and Mare ought to be, that beget and bring foorth.

Obſerue this diſcourſe.

HAuing ſhewed the principall rules of nature touching the beginning of creation, and the naturall meanes of their bodily compoſition, it reſteth to ſhewe what Horſes and Mares are to be choſen to beget and bring forth, but becauſe I haue largely ſpoken of the moſt excellent and perfect ſhape, and of the perfections of their qualities, & actions (which I onely admit, and no other) it now reſteth to begin and to expreſſe the onely fit age, when ſuch beautifull Horſes and Mares are to beget and bring foorth, and thereof to come to a plaine and true vnderſtanding: I thinke fit firſt to looke backe vnto the time they were created of God, in their primary creation, and to follow his example therein, which was when they were in all perfection, and not in their imperfection, for when he created them, they were in all parts moſt abſolute and perfect, and then God bleſſed them ſaying, bring foorth and multiply, by which example man being a reaſonable creature, hauing committed vnto him from God, the rule and gouernment of all his creatures, for his onely vſe and comfort, cannot now in the naturall generation, (without the neglect of his example) hauing reaſon for his rule and preſcript, but conſider nature in the greateſt and moſte perfection of ſtrength, and to aproach neareſt to the intire and

perfecteſt conſtitution, when he enioyeth al his forces of youth, neither in the corruption or depriuation thereof, and therfore without all doubting the ſame is in the middle age, beeing the center of all vertue and perfection, & for further demonſtration to confirme in you this propoſition, I pray you obſerue that euery horſe vntil he be 5. yeres old is a Colt, but neuer after, & that is, his firſt age, & if after that time he loſe any of his teeth, it commeth not againe, becauſe the exceſſe of his moiſture doth then begin to abate, being vntill then predominate in moiſture, & from 5. yeres of age vntil he be 10. is counted his middle youthfull & perfect age, both in vigor & ſpirit, & action, becauſe hee is then more hot & leſſe moiſt, & frō ten yeares of age vnto 15. yeres is his declyning age, becauſe then heate & moiſture doe much decay, & frō 15. yeres of age vnto 20. his old age, becauſe that then he is cold & drie, & if he do continue aboue thoſe yeres, yet is the ſame with great imperfection. Now for aſmuch as all works of generation do only appertaine to the natural power & vertue of his body, which is tearmed his vegetatiue ſoule, whoſe faculty is to nouriſh for the conſeruation of his body, wherunto doe alſo ſerue the attractiue of ỹ meat, the cōcoctiue, the diſgeſtiue, ſeperating the good from the bad, the retentiue & the expulſiue of ſuperfluities. The ſecond is the increaſing & growing facultie for the perfection and due quantitie of the body, and the third is the generatiue, for the conſeruation and preſeruation of the kinde, whereby wee ſee the Wiſdome of the God of nature, where the two firſt are, for the body or *indiuiduum* and worke within the body, and the third for the kinde, and that

hath

hath it effect and oparation in another body and therfore more worthy then the other, & hath in it a greate height of perfection, to make another like it ſelfe, but not vntill there bee a perfect and able body, and in all his actions hee followeth the motions of the temperature of the body, ſo as both nature, reaſon and practiſe doe approoue both horſes and all other creatures (of good compoſition and temperature) to bee in their middle age moſte ſtrong and perfect, and fulleſt of vigor, ſpirit and courage, and therefore the onelie fit time to beget and bring forth, and thereby the contrarie reaſon, the time both before and after vnfit, and moſte vnperfect, *Nam natura cum ad ſummam peruenerit, deſcendit idq; non æquo greſſu, aſcenſus enim lentior, deſcenſus præceps.* Nature is long before it come to perfection, but when it is come to the higheſt it ſuddenly decayeth, wherfore for a full & more plaine demonſtration of truth, and of the errors of all ages obſerue. If two Colts, viz. horſe & mare vnder fiue yeres of age, not hauing obtained perfection of ſtrength, neither refyned nature frō the exceſſiue moiſture of youth (being but few yeres ſince they were created) that of their ſeede a Colt ſhould be formed, being a matter endowed with exceſſiue moiſture, their ſeed cannot poſſibly be of a perfect temperature, neither is or can bee perfect for generation, becauſe all perfect ſeede for procreation muſt be hot & dry, for that otherwiſe it neither will or can incite to copulation, with perfectiō of generation: wherof alſo muſt be plenty, & the ſame throughly concocted, for that the ſeed of the mare (beeing in compariſon with the horſe, is much

more colder and moiſter, & therefore the Horſe muſt haue a great quantity of ſeed, both hot and dry, equally to temper the coldenes and moiſture of the ſeede of the Mare, from which equallity of temperature, the goodnes of the colte begotten proceedeth, for euery qualitie in reaſon muſt be abated, by his contrarie, and then their ſeede being equally temperate, and ſeaſoned without exceſſe of predominate qualitie, it alwaies formeth the beſt in his kinde, and the ſtature of the Colte conformable to the quantitie of the temperate ſeede, and menſtruall blood, which it had at the time when it was framed add ſhaped, and according to the qualitie of temperature al creatures take & cary the conditions and properties of their Sires, at the time of their framing, and not at their bringing foorth. Againe, if a colte ſhould be begotten, of a ſeede cold and moiſt, it wilbe great, ſofte of fleſh, great limmed, goutye ioynted, thick boned, heauy and dull, according to the natutall operation and qualitie of colde and moiſtnes, which conioyneth all in a lumpe without good proportion. Againe, if the olde Horſe and olde Mare, ſhould beget and bring foorth, after ten yeares of age, wanting the power and efficacie of their naturall heat, vigor, and ſpirit, then will the colte be formed of a ſeed ouer colde and ouer dry: hauing outrun two parts of their age, whereof if a colte be begotten, for want of heat to make an equalitie of temperature, by reaſon of the coldenes and drynes, that is predominate, the colte wilbe ſoone ripe, ſoone rotten, of ſmall ſtrength, ſhort liued, little ſpirit or courage with continuance, faint hearted, and euill ſhaped, for that it wanteth heate and good

moiſture

moiſture (I meane a moiſture of oylie ſubſtance) the two principall elements for preſeruation of life and good ſpirit. Againe, if an old horſe and a young Mare ſhould beget and bring foorth: then would the Colt be framed of a ſeede from the Mare cold and moiſte, which is Flegmaticke without any taſte, as water, & of a ſeede from the horſe cold and drie, which is ſower and heauie, for as *Galen* ſaith, the Fleame being a cold wateriſh humor, is of no force for ornament of good conditions. Laſtly, if an olde Mare and a young horſe ſhould beget and bring forth, then would the Colt be framed of a ſeed of the horſe, little hot, but ouer moiſt and of a ſeede of the mare cold and ouer dry, wherein cannot be any perfection of equal temperature, ſo as it appeareth an approoued conſequent in Reaſon, that the middle age of the horſe, hauing a ſeede hot & drie and the mare a ſeede cold and moiſt, with great plenty of fulneſſe on both parts, in the greateſt perfection of heate and natnral ſtrength of body, doe make equality of temperature, & compound themſelues in ſuch high degree of perfection that they bring forth a Colt full of vitall ſpirit, great courage, boldnes, and pride, thin and dry bones, great ſinewes and Arteries of great ſtrength, louing, of long continuance, & of ſuch beautifull and perfect ſhape thorough the naturall qualitie of heate, purifying the whole body from all manner of droſſe, & in ſuch reſined manner, as though nature had aſſembled all her forces for the preſeruation of her ſelfe, and expulſion of her enemies, for ſuch is the nature of good or bad ſeede, when it receiueth any well or il rooted quality euermore to communicate to the diſcendents accordingly.

Chap. 34.

Of the Elements of generation.

NOw I thinke fit to ſpeake of the proper Elements of generation, that is to ſaye, of the engendering ſeede, and menſtruall blood, from whence euery colte taketh his firſt being of ſhape: and heerein I obſerue a difference betwixt nature and ſeede, for that which is truly called ſeede, is like the ſeede of Riſe when it is ſodden, which though wettiſh yet thick for otherwiſe it cannot effect procreation, for the heat hath tried it and made it fit to incorporate it ſelfe, with the wateriſh ſeede of the Mare, and that which is and may be termed nature is thin, and not thicke as ſeed is, ſo as all ſeede may be termed nature, but all nature cannot properly be termed ſeed: and vnderſtand that theſe proper beginnings depend vppon the qualities of the firſt beginnings before rehearſed, that is to ſaye of moiſt, dry, hot and cold, without which they could doe nothing, nor yet be any thing of themſelues.

Againe obſerue that the matter and qualitie, wherof euery colte is compounded, is ſo ſubiect to corruption, that at the inſtant when and where it beginneth to be ſhaped, it beginneth likewiſe to be vntwined, ſo as if nature had not prouided the naturall faculites, of attraction, retention, concoction, and expulſion, for the preſeruation and increaſe of matter, for continual ſupplie, the creation thereof beeing finiſhed, and not any

any parte of that ſubſtance remayning, where of it was firſt compoſed (as in truth there dooth not) then had the ſame preſently periſhed, and becauſe nature is truly ſaide to be the temperature of theſe qualities of heat, colde, moiſtnes and drynes, and that the ſame temperature is the ſchoolemaiſter which teacheth the ſenſitiue ſoules of the creatures, in what ſort they are to worke, and to performe the workes proper to their kinde, without any teacher, it is now moſt fit to conſider and to ſet foorth, from whence the goodnes or badnes of this temperature dooth proceede, wherein the perfection of creation conſiſteth, ſo as all imperfection and hinderance to originall nature, beeing remooued, the ſame may be reſtored to his former perfection, ſo farre as lyeth in the power and abilitie of man.

Chap. 35

That the aliment or food, that the Horſe and Mare do feede vppon, before the action raiſeth and maketh their ſeed.

THe learned Phiſitions and Philoſophers do holde that all aliment or foode is differing in qualitie, (after the diſgeſtion and concoction,) in euery creature, and hath a different and particular ſeed, aſwel in ſubſtance as in temperature, from which ſeed it

it is probable, and without contradiction that the colt begotten, pertaketh his temperature, and quallitie of the meate, which their Sires did feed vppon, before the action, for who is ſo much depriued of vnderſtanding, but knoweth that there are meates and drinks to increaſe or mittigate heat, or drynes, or moiſture: for though it be true, that all meat that Horſes eat, whether in naturall quallitie, the ſame are hot or colde, dry or moiſte, turne to the nature of the Horſe, and of his ſubſtance, whereof if any other creature doe eat, it will doe the like, yet ſuch as the naturall quality of the meat is in his operation, ſuch wilbe the naturall quallitie of the humors, after the ſame is concocted, and diſgeſted in the bodie, and according thereunto, ſuch wilbe the blood, the fleame, the choler, and the melancholy, that commeth from the ſame, for if the Horſe be fed with graſſe, ſorrell, lettuce, or other hearbes, will any man doubt but that the blood and other humors that come thereof, wilbe in nature and qualitie colde, and moiſt according to the naturall qualitie of that aliment, or foode.

Then if the blood and other humors, after the concoction of ſuch food, be colde and moyſt, will any man doubt that the ſeed of generation, and the menſtruall blood for ſo much therof as nature taketh from it, but that the ſame wilbe cold and moiſt acording to the natural quallitie thereof, and that as the blood thereof is colde and moiſte, the wheyiſh blood thereof drawne from the liuer by the veynes, wilbe colde & moiſt, and the ſeed thereof cold, & moiſt, becauſe the humors do attaine the ſubſtances and qualities, which the meate had before it was eaten, & that the brain of the colt being

ingthe ſeat of his ſence,& hath his beginning & maintenance from the pureſt part of the ſeede and meaſure of ſpirit,which the Colt hath from the liuer,heart and veines,will be of like Nature and qualitie. For if wee conſider the Colt and ſound the cauſes of his eſſence and nature,and conſider the cauſes which maketh him mooue,you ſhall finde that it is his heate and moiſture which are two principall qualities, conſiſting in all liuing creatures, nouriſhers of nature, for ſo ſoone as heate and moiſture faile in any liuing creature, it can no more liue nor mooue, & ſtreight is the body occupied with contrarie qualities,coldnes and drynes, the enemies of nature. If you will mount & aſcend higher to know what is the cauſe of thoſe two qualities heate and moiſture,you ſhal finde that it is becauſe al liuing creatures are compoſed of the foure elements,of fyer, aier,water & earth,in which the ſaid foure qualities of heate,moiſture,coldneſſe,and drineſſe doe conſiſt,and while heate and moiſture rain in the body it liueth,but when cold and dryneſſe are predominate then dyeth it. Againe, if you conſider the cauſe of the heate and moiſture,and the other qualities which wee ſee in the foure Elements, and in the bodies made of them, yee ſhall finde the ſun the cauſe of the heat, & the moone the cauſe of the moiſture: let vs paſſe farther,and ſeek the cauſe wherefore the Sunne is hot, and the moone moiſte, and from whence theſe qualities come vnto them,and we ſhall finde the ſoueraigne cauſe in God. The due conſideration heereof, (if without partialitie it be conſidered)will moſte apparantly condemne the practiſe of all breeders, and the workes of all former writers, and their knowledge of nature not to bee defended,

fended, for if iudicially you consider that the power of all begetting doth onely appertaine to his naturall vertue, called his vegetatiue soule, the which if it haue bred and cherished a rawe, colde, and vnperfect seede, how can it be defended, but that the Colt begotten of that seede, wil be of the same temperature, and depriued of the good temperature which it ought to haue, according whereunto his goodnes or badnes of action will be, wherefore, seeing all the learned, and true experience teache vs that there are only two waies to come vnto the knowledge of thinges, the one from the causes and maximes to the knowledge of the effects & consequences, the other when contrary by the effects & consequences, we know the causes and maximees. For when we see the earth waxe greene and the trees gather leaues, wee know by that effect, that the Sunne which is the cause thereof approacheth nigh vnto vs, and wee come to receiue this maximee, that the Sunne giueth vigor and force to the earth to bring forth fruites. And by the contrarie wee receiue this maxime, to know the effect and to conclude, the consequence, that the Sunne comming nigh vs, the earth bringeth forth her fruits, and withdrawing from vs the earth leaueth to bring foorth.

Chap. 36.

The meanes to make the ſeede perfect for generation.

IT is graunted by all learned and vnderſtanding men, that the ſeede of the horſe ought to be hot and drie, and that all exceſſiue moiſture of ſeede muſt bee abated and taken away: Now the means to make hot and dry ſeede fit for generation, is labour and ſpare dyet, by labour the moiſture by reaſon of heate is exhauſted, by ſpare dyet the diſgeſtion is made perfect, and therefore through heate proceeding from labour, the ſame is eaſily & perfectly concocted, and ſo be cometh fit for generation: wherin alſo this conſideration is to bee had, that the meate that the horſe and mare do feed vpon be in qualitie of Nature hot and dry, and then moderately taken, there is no doubt but that the ſeed which ſhall come thereof will be eaſily perfected, becauſe naturallie it partaketh of the qualitie and temperature of the meate, as hath bin ſaid, and alſo the ſame meate that feedes both horſe and Mare would be one and the ſame, becauſe it will increaſe a vniforme ſeede, and ſo the Colt be like vnto the Syers: the meate would bee olde ſweete hay or Wheate-ſtrawe moderately giuen, his prouender olde dryed, cleane and ſweete Oates, wynowed

1. Labour.

2. Spare dyet.

The cauſe why Colts are like their Syres.

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or cleanſed from all duſt and filth, mingled with old dryed peaſe or beanes, with a ſcattering of Baye ſalte and anniſeedes, their water ſweet and pure, and euery day early in the morning when they are both faſtinge and emptie, moderately excerciſed vntill they ſweate and then painefully dreſſed, rubbed dry, and thorough cold before any meat be giuen vnto them, the which doth not only perfect diſgeſtiō, & exhauſteth the moiſture from their ſeede, but alſo ſtrengtheneth and clenſeth their blood and bodies from all rawe & vnperfect humors, whereby you ſhall perceiue them to exceed in pride and luſt.

Their prouender is to be giuen them at three ſeueral times in the day, at morning Noone, and night, and at euerie time toſt and two hours meatleſſe to cauſe an abſolute and perfect diſgeſtion, for fulnes of meat ouercommeth nature, and thereby not able perfectly to diſgeſt, the diſgeſtion will be rawe and vnperfect, whereof can no petfect ſeed be made, & if they ſhould be excerciſed vppon full ſtomackes, then thorough the greatnes of heat comming by their labour, the meat wilbe more ſpeedely diſgeſted, then nature had ability to performe, by which vnperfect diſgeſtion, the humors muſt of neceſſitie be vnperfect, the which being ſo carryed, from the liuer by the veines into all partes of the bodie, the ſubſtance whereof the ſeede is compoſed, being carryed to the ſeed veſſels, in ſuch imperfection, the ſeede remaineth vnperfect, and the blood corrupted, a ſpeciall cauſe alſo of all inward diſeaſes, and outward ſorrances.

Hauing obſerued that hath bene ſpoken, about 8. or 10. dayes, before the Horſe and Mare come to the action,

on,being both of them in great luſt and courage,feede them for euerie of thoſe daies, with ſuch ſweete oates and old dry ſweet wheat, equall in mixture and quantitie, for the wheate is a great comforter of the heart,and an increaſer of the vital ſpirits,which aboue all things for that action is principally to bee mooued and ſtirred vp, and for the better & fuller accompliſhment of the action,for thoſe viii. or ten daies, put into euerie gallō of the water they drink (if they be of value and eſtimation) a pinte of white Wine, which will greatly abate the colde qualitie of the water, and let them not at any time drinke exceſſiuely, and ſometime giue betwixt them a pottle of ſtrong ſtale Beere or Ale,with a greate toſte of wheate breade, and let the Stable be kept moſte cleane and ſweet. And if at ſome times you will alter their dyet, for that peraduenture they will not like of that foode (for horſes doe differ therein as men doe) then make them breade in this manner: take wheate and Oates equall in ſubſtance, and grinde them together, & as it commeth from the mill(being cleane ſiſted from filth)bake loues thereof well mingled with bruſed beanes,otherwiſe the bread will clam their mouthes,& let it be well ſeaſoned with ſalt and Anniſeedes,and two or three daies old before they eate it,which will bee in euerie part as comfortable as the other. And then doubt not but this maner of keeping wil make a moſte pure blood,from whence proceedeth a moſte pure ſeede, thereof a moſte temperate and delicate braine, a great fulnes of vitall ſpirits,and ſo a moſte beautifull and excellent Colt, for heereby (as I haue ſaid) their vegetatiue ſoule, which is no other then their naturall vertue, hauing onelye

power

power of operations as a directer and schoole-maister, to the goodnes of the qualitie of the action, proceeding onely from the temperature of the braine, haue their beginnings & vertues from the perfect temperature of the seed, and the seed from the blood, it is euident to the vttermost extent of mans vnderstanding that such as the temperature of the meates are, such wilbe the temperature of the blood, and such as the blood is, such is the temperature of the seed, and such as the seed, such is the temperature of the braine, and such as the braine is, such wilbe the direction of the action, and operation of the colte, for the faculties & temperature on which they consist, are altogether giuen them in the wombe, without being taught by another, whereby the perfection and imperfection in generation is plainely discerned, and that the perfect endowment of good temperature, doth possesse sufficient power to shape a perfect bodie, and to increase & nourish the same in perfection, with long life, because the knowledge of the sensitiue soule taketh onely his dependance from the temperature of the braine, as his director to performe all his actions, in the fulnes of perfection. Now forasmuch that from the temperature of the foure first qualities, hot, colde, moist, and dry, which is properly and truly called nature, all the abilities of the colte, both of vertue and vice doe proceed, it is an euident argument of truth, that the varietie of operation, springeth not from the sensible soule, which is one selfe, in all ages, but from the diuersitie of temperature, by meanes whereof the Horse dooth worke diuersely, in young age, middle age, and olde age, for that it pertaketh in e-

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uery age a contrary temperature, and although Horſes of equall ages, are contrary in worke and one far better then the other, yet the reaſon thereof is that one of them enioyeth a better temperature then the other, and diuers from the other, and therefore it is truly ſaide, that nature maketh able, and that euery creature worketh according to his nature. What were elſe the cauſe that two coltes bred by one Horſe and Mare, ſhould one exceed the other in excellency of action, which cannot be from inſtinct of nature, but onely from the temperature of the foure firſt qualities, and that is the onely cauſe that one bruite beaſt performeth the workes of his kinde better then another: being the onely ſchoolemaiſter to direct the ſenſitiue ſoule what to doe, but the vegetatiue ſoule only knoweth, how to forme the colte, to giue him the ſhape which he is to keep, to receiue nouriſhment, to retaine it, to diſgeſt it, to expell the excrements, and if any part of the bodie doe faile, ſhe knoweth how to ſupply the ſame anew, and to yeeld it compoſition agreeable to the vſe which it is to holde. But the ſenſitiue ſoule onely worketh ſo far in the colt, that when it is foaled, it knoweth to ſucke, to draw forth the milk with his lips, to the preſeruation of his nature, and preſently to eat onely thoſe thinges, whereon Horſes accuſtomably do feede, and heereby you ſee what thinges in nature are proper, to the temperature, and to the vegetatiue and ſenſitiue ſoule.

Wherefore one Horſe is better then another.

And although ſome wil ſay that God hath originally giuen to thoſe creatures, this naturall inſtincte, yet it may not be denyed, but the Naturall inſtincte muſt be the ſelfe-ſame, with the temperature which

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we ſee doth diuerſly gouerne in yong age, middle age, & old age, all which proceed from the temperature of the ſeede that begetteth it, and with the deſcent of the horſe and Mare, which faſhioneth the body in the womb, and yet are there not two ſoules neither together nor ſucceſſiuely, neither is the vegetatiue corrupted by the arriuall of the ſenſitiue, nor the ſenſitiue by the vegetatiue, which being done, the ſeminall forme vaniſheth, and the ſeede ceaſeth to bee ſeede, and that ſubſtance without ſhape to bee no longer ſeede, but a Colt, and when the Colt dyeth the ſoule dyeth, and is annihilated, according vnto that rule, by the corruption of the ſubiect, the forme periſheth, the matter remaineth.

Chap. 37

Obſeruations for better direction in breeding.

1. FIrſt it is to bee obſerued, that which moſt importeth generation, is that the meates which the horſe and Mare that are to beget and bring forth, do feede vpon, bee in qualitie hot and drye, becauſe the ſeedes and matter whereof the Colt is framed, muſt be tarte and biting, growing from the ſaltneſſe therof, & ſo become hot and dry, where through the ſeede veſſels are ſtirred to generation, and doe according to their weight and meaſure, enter into the compoſition of the Colt, and ſo are alwaies to endure in the mixture.

2. Secondly

2. Secondly, if the braine be pure, the ſencible ſoule of the colte goeth alwaies vnited with the diſpoſition thereof, which directeth the bodie to euery action, and nothing offendeth the ſenſitiue ſoule, ſo much as to make his abode in a heauie bodie, ſurcharged with great bones, and heauy fleſh, and that is the reaſon which *Plato* yeeldeth, that the beſt and fineſt mettle Horſes are of thin bone, but if the Horſe be not of a iuſt and true proportion of temperature, then vndoubtedly there is not any ſuch perfection in that Horſe.

3. Thirdly, the ſeede is meere vegetatiue and not capable of the ſence, but only followeth the motions of the tẽperature, therfore if the ſeed be perfect it poſſeſſeth ſuch force, that after the meate is diſgeſted and altered, it maketh them though bad and groſſe to turne to his owne temperature, and ſubſtance, and yet cannot vtterly depriue the ſame of the inherent qualitie, for the humors do attaine the qualitie which the meat had before it was eaten.

4. Fourthly there muſt be great diſcretion vſed in feeding of the Mare, vntill ſhee haue foaled, leaſte by long vſe of ouerbad meates, the Colte in the wombe bee impayred of that qualitie of temperature it had from the ſeede, for otherwiſe it little auaileth to haue begotten a Colte of perfect ſeede, if you make no reckoning of the meat, which afterward the Mare feedeth vppon, and therefore the Mare may not ſo far eat of contrarie meats, as the Colt ſhall loſe thoſe good qualities, which it receiueth of the ſeede whereof it was made.

The meanes to preſerue the colte in the wombe.

And the reaſon heerof is cleere (but neuer obſerued by

any) for at the beginning, the ſame being made of delicate ſeede, and that the colte groweth euery day, impayring and conſuming, and is to be repaired by the aliment & foode it taketh, it is certaine, that if they be bad, and of euill temperature, that the continuall vſe of them, being in the wombe, will make great alteration in nature, and therfore to continue the colt in the excellency of his temperature, it behoueth that the ſuſtenance it taketh, be endowed with the ſame qualities, as the colde doe not exceed the heat, nor the moiſte the dry.

5. Fiftly it appeareth that colts begotten, when the Horſe and Mare go to graſſe (whereof all our practiſe is witneſſe) cannot be begotten but of colde and moiſt ſeede, how excellent ſoeuer the horſe and Mare were, neither can the ſame colts after they are foaled, by any poſſibilitie be reſtored to perfection of temperature, by the beſt keeping in the worlde, becauſe they take the qualities of their temperature, at the time of their framing, *Nam alteratio propria eſt mutatio et progreſſus a qualitate ſenſibili in aliam ſenſibilem qualitatem contrariorum, vt albo in nigrum*: for a proper and true alteration is a change and going forward from one ſenſible qualitie into another ſenſible qualitie of contraries, and therefore can neuer be vtterly depriued, and taken from them againe, no more then that which is naturally white, turne naturally into blacke.

6. Sixtly the meate that Horſes and Mares doe eat, ought ſpecially to be regarded, leaſt their braines bee thereby diſtempered, becauſe the braine and the ſtomack are vnited and chained together, with certaine ſinewes

ſinewes, whereby they enterchangeably communicate their damages, and we ſee that ſome Horſes are Iadiſh in qualitie, and ſome good in qualitie, which groweth from hauing their braine well or euill inſtrumentalized. And if any do affirme that horſes haue no braines, I would haue them anſwere, from whence he hath his ſence, and what is the cauſe of ſtaggers in a Horſe, if it be not the oppreſſion of the braine: and the liuer, the heart, and the braine, being firſt created and truly ſaid the vitall ſpirits and arteriall blood, from whence the ſenſitiue and motiue ſinewes haue their being, which go wandring thorough the whole bodie, and their office is to ſtirre vp the powers of the horſe, to giue him force and vigor to worke.

Chap. 38.

Obiections againſt the former propoſitions.

IT is ſaide that the good qualitie of the meat that the Horſe and Mare eate, before the action, is the cauſe of the good or bad temperature of the ſeede, & that the good or bad temperature of the ſeed, maketh the goodneſſe or badneſſe of the Colte, which beeing admitted, then it is demaunded, wherefore Horſes, and Mares, that are Iades, beeing ſo dyeted and kept, ſhould not haue a perfect temperate ſeede aſwell as the beſt Horſes,

and by consequent of the proposition as perfect and as good coltes, if the perfection of generation consist onely in the temperature.

I answere, that Iades by good direction and order, with continuance therein, may greatly amend & better their seede, but they neuer can haue a true perfect and temperate seede, as the excellent Horse and Mare haue (of whome my proposition is) and the reason is apparant, for the seede whereof the Iade was formed, was originally bad and vnperfect in temperature, otherwise he had not bene a Iade: and the nature of all seed is of such force, that what meat soeuer the Horse and Mare eat, and disgest, although the naturall qualitie therof be most excellent to increase a perfect seed, yet it incorporateth that substance of seed which commeth of that perfect seede, into the substance of their seede, and naturall qualitie thereof, which neuer was of perfect temperature, and then pertaking of the naturall qualitie of the iades seede, it is tainted with the corruption of the intemperature thereof, and so remaineth still vnperfect seede, aud yet the naturall qualitie of the goodnes of the meat, which the Iades eat, is not vtterly depriued or taken away, although the predominate qualitie as to the action and operation of goodnes, is carryed and transported, by the seede of the Iades, whose qualitie and power cannot be taken from it, no more then Art out of an Artificer, & therfore such wilbe the qualitie of the iades colt that is begotten, & also of vnperfect shape, because that the vegetatiue & sensible soule, are material and corporall in the seede, with the discent of the Sires, which fashioneth the colte in the wombe, and the perfection of

shape

ſhape concerneth onely the vertue of the bodie, that begetteth,& the Iade wanting perfection of ſhape, his colt cannot haue perfection of action, And againe I haue found that perfect Horſe and perfect Mare, may haue a colte that is a Iade, if my former rules be not obſerued. And moreouer if a preſent good order ſhould make a preſent depriuation of a corrupted nature, or a preſent euill order, bring a totall depriuation of that is naturally good, then nature ſhould be inconſtant to become euill or good vppon a ſuddain, *ſed nemo fit repente malus*, no man becommeth euill vpon a ſuddaine, neither can nature which is perpetuall, preſently paſſe from one euill vnto another, but by the meane.

7. Seauenthly the Horſe and Mare muſt be ſparingly and moderately fed, that they may well diſgeſt and ouercome that they eate, for although the meat in qualitie be hot and dry, yet if the quantitie thereof be ſuch as their naturall heat cannot diſgeſt, the ſame becommeth rawe, colde and moiſt. And alſo if after full feeding, the Horſe and Mare be trauailed, it procureth vntimely diſgeſtion, the wheyiſh blood thereof comming to the ſeede veſſels, is ouer-rawe, and falſely prouoketh before it be diſgeſted, and ſeaſoned: otherwiſe it increaſeth perfect ſeede fit for generation, and both hauing perfect ſeede, one muſt be agent and former, and the other ſerue for nouriſhment, as in the forming of chickens, and birds, in which are two ſubſtances, one of the yolke another of the white, the chick being made of the yolke is maintained by the white, whiles the forme indureth, and which of their ſeedes is of the greateſt efficacie, of the ſame is the

generation, and whether of the ſeedes the generation is, of that the colte retaineth the condition and qualitie: but if the Horſe and Mare be kept with eaſe and reſt, it engendereth coldenes and moiſture, and thereby quencheth the naturall heat and deſire of generation, and corrupt eth the ſeede and maketh the ſame vnperfect.

Chap. 39

Now followeth the fourth rule, that is, when, how and where to doe the action in perfection.

He time when the action is to be perfor med muſt be after the Horſe and Mare haue bene dieted, and are moſt luſtie in the perfection of the bodie, hauing plentie of ſeede, well concocted fit for generation: for dooth not the gardiner with the ſeede that he preſerueth, attend both the perfection of the growth of the hearb, and vntill the ſeede be ripe, and waxe dry? for if they pull them from the ſtalke before, they will neuer growe to any vſe of perfection: for the ſeede muſt haue time to ſettle, concocte and ripen, and be duely ſeaſoned to become hot and dry, and of ſufficient ſubſtance, & then the time of the moone beeing obſerued, which is two or three daies before the full or new moone, when the Mare hath greateſt ſubſtance of menſtruall or flegmaticke blood, for compoſition of the colte: the which the colte through his greate heat in the time of increaſing, and growing in the wombe, will conſume, & that is the reaſon why ſome coltes are much bigger then others.

Now

Now before the time of action or begetting, viz. when the horſe and Mare are both luſtie and proude, let ſome little ſtoned Iade often wooe the Mare, vntill you ſee her verie willing to receiue the horſe, ſo as ſhe will ſeeme to burne in deſire, alwaies readie and yeelding to the horſe, as the hen to the cock: but take great care that the Iade doe not leape her vnleſſe hee haue ſuch truſſes that he cannot ſerue her, and thereby you ſhall be aſſured to know her deſire: then let the horſe that ſhall couer her ſee him buſie with her, which will greatlie ſtir his deſire and natural heate, and ſo inflame his vitall ſpirits, as will raiſe greate quantitie of ſeede for the action, both in himſelfe and the Mare: the action muſt be done in the morning earely, when the ſtomacke hath perfectly diſgeſted, and is emptie, and not vpon a full ſtomacke. Alſo when the winde is in the North or weſt, and not when the winde is in the ſouth, becauſe all heate maketh the ſeede thin, and the ſouth winde is groſſe and moiſt, and that the ayre is of ſuch force appeareth in the winter, when it dooth harden water, wood, ſtones, and other creatures: and all heat as the Summer time witneſſeth, openeth, diſſolueth & maketh the ſame feeble: Alſo the horſe muſt couer a Mare ſildome, otherwiſe hee cannot haue plentie of temperate ſeede, therefore once in three weekes or a moneth is enough, and not to ſpend his ſeed but when hee doth abound in fulneſſe and perfection of ſeed without any reſpect of the time of the yeare, and the place where it is to bee done, would be in ſome houſe or yarde, where no hurt can come vnto them, or bee troubled with the ſight of other horſes, and there let the mare be led to ſome ſlope or falling ground, made

of purpoſe, where the hinder part of her body may ſtand higheſt, then bring the horſe in your hand, at whoſe ſight ſhe will piſſe, or at the leaſt offer to doe it, which ſhe muſt be ſuffered to do before he leape her, leaſte by ſtrayning of her body after the act ſhe looſe the ſeede, then ſo ſoone as hee commeth off from her, let the keeper caſt a paleful of the coldeſt water ſtrongly at her ſhape, the coldnes, ſtrength, and ſuddenneſſe whereof will cauſe her to truſſe and ſhrinke vp her bodie, and thereby a great meanes to ſtay the ſeede, and cauſe it to conioyne and cloſe themſelues in the matrix: for the wombe dooth not preſently embrace and incloſe the ſeed, but ſome houre after, yet the wombe doth very ſuddenly draw together: then haue the horſe away, and ſet the mare in ſome cloſe place without giuing her meate for two or three houres after, and no water vntill night, and then not much. And if you doe perceiue that the horſe did cloſely and courageouſlie ſerue her, and ſhe receiue it with all willingneſſe, then haue him from her, and let them not come no more together, for if the womb hath once drawne togethet, and maketh as it were a purſſe to drawe the ſeede vnto it, it will not ſuffer it to get out, ſo as if the firſt time of ſeruing take effect, all the reſt are in vaine, & doe great hurt, and the firſt dooing is euer beſt, and moſt effectuall, becauſe the ſeede of both parts commeth from the veine of the right ſide, and is moſte hot, plentifull and apteſt to conceiue, conſiſting of greateſt ſubſtance, & in qualitie moſte hot and dry, whereby it cannot bee eaſilie loſt, like that which is thin liquid and colde, and if it ſhould bee oftner admitted, then the ſecond ſeede proceedeth from the left ſide, which naturally is not

ſo

not ſo hot, but more liquid and moiſt, whereby the conception is moſt commonly a mare foale in reſpect of the moiſtnes and coldneſſe, but if it happen a horſe Colt, yet not of that goodneſſe wanting perfection of heate, for heate is the cauſe of hardynes, and courage, becauſe it refyneth the Colt from all droſſe and impuritie, as fyer doth the golde, and then no doubt but a colt begotten of two excellent natures, in the greateſt perfection muſt of neceſſitie in all proportion of reaſon bring foorth a Creature of moſte perfection both in ſhape and action, becauſe Nature affecteth what it beſt liketh, and pourtrayeth the iſſue as with a penſill, and faſtneth in the wombe with ſtrong roote, when as *Hypocrates* ſaith through the moiſt and watery ſeede it eaſely vnloſeth.

Chap. 40.

Now followeth the fift rule, to know whether ſhe hath conceaued, and how to keepe them in perfection after their conception vnto the time of foaling.

Iſtly after ſhe hath bene leaped and carried away, if ſhee caſt not her ſeede but eateth freſhly when ſhe commeth to meat, and ſo continueth, and doth not ney nor piſſe often, neither caſteth her eie gaſing after a horſe, & within one day or two begin to be gaunt bellied, becauſe her wombe in conception and cloſing it ſelfe together to keep the ſeede, truſſeth vp and maketh her belly more leſſe to ſight then before,

as

as if ſhe were ſuddainely become leane, and her haire lyeth very ſmoothe, and brighter then before, as alſo about ten daies after, offering her a horſe, two or three daies before the full, & likewiſe before the new moone and ſhe reſiſteth, (abhorring copulation) it aſſureth that nature is ſatiſfied, and are manifeſt ſignes of their conception: and as touching her keeping, let her not drinke ſo much as nature deſireth, and ſtill keepe her with the ſame meat and diet for twelue daies after, and then take away the wine and not before, if ſhe be a Mare of worth, leaſt the ſeede and humors whereof the colte is compounded, ſhould be impayred of the perfect temperature, before it be framed: and keepe her ſo ſweete and cleane as may be, without any maner of laboure, for the ſpace of thirteene dayes, becauſe the ſeede during that time is but milke, and when you trauaile her let it be very moderate, not in great heat, nor with heauie burthens, for feare of diſſolution, and when ſhe is put to graſſe (if your neceſſitie be to put her to graſſe) let it not be in the winter but in the ſommer time onely, and then in the moſt dry ground that may be, where the feeding is very ſhort, yet ſo as ſhee may once a day fill her belly, and where is pure water and ſhelter, and in the winter, let both Mare and colte be houſed, & their meat, old, cleane and ſweet, and in a temperate ayre whereby they will be healthfull, and proſperous, and if ſhe haue at the time of her couering a colte ſucking of her, let it not continue with her vntill ſhe waxeth great, for the milke which the colte will then ſucke wilbe corrupt and vnnaturall, and make both her and the colte within her poore and weake, and cauſe the mare at her foaling to want milke,

and

and neuer to haue a good vdder, and when the Mare is ready to foale, let her be eſpecialy attended, and put in ſuch conuenient place as may not endanger the Colte when it falleth, for ſhee foaleth ſtanding, and at the time of foaling continuallie watched to ſuccour her, if the foale ſhould not come right: & preſently after foaling milk the mare as cleane as may be, which wil not onely draw downe her milke and make the ſame increaſe, but alſo keepe the vdder that the milke doe not clodde, which if it ſhould, the Mare may eaſily become dry, with the great anguiſh thereof, and if it ſhould ſo happen, then draw as much milke from her as is poſſible, and boile it with the tops of Lauender, and bathe all the vdder therewith, whilſt it is verie warme, and ſo continue vntill the clods and knobs in the vdder bee diſſolued, & the next water ſhe drinketh after foaling, let it bee a good maſh made of malt, or with wheate-meale, and within a moneth after her foaling, giue her a maſh with the powder of brimſtone, the powder of Sauen or ſuch like, which will be a great preſeruation to the Colt, and if ſhe bee moderately laboured at the plough onelie, both when ſhee is with fole and after foaling, the Mare and Colt will bee much the better: and euermore haue care that ſhe eate not any raw meate in the Stable but olde, ſweete, cleane and dry, whereby ſhe will be the ſooner in luſt, and the Colt ſtill continue his temperature, which of all other thinges is moſte ſpecially to be obſerued.

Chap. 41.

The ſixt rule how to vſe them, when they are foaled, and to continue them in their perfection.

Ixtly and laſtly, faile not euery winter to Stable and houſe the Colts, and let the Stable bee open and Ayrie, and the floore paued and not planked, for it will make them more hard to endure cold, and their hoofes moſte toughe and durable: their meate old, ſweete, and cleane, & verie often giue them in their prouender the powder of brimſtone, the powder of the rootes of *Enula Campana*, of white Lillye rootes, of Polipodium of the Oake, of Sauen, marſhe Worme-wood, Tobacco, Garlike chopped ſmall, and ſuch like, and make them as domeſtical and gentle as is poſſible: teach them no trickes or apiſh toies, gall not their mouthes nor noſes, neither diſtemper them, but keep them in all loue and obedience to man, and when they goe to graſſe, let them runne no longer then Bartholmew-tide. Thus by reducing thinges to their naturall cauſes, at laſt wee come vnto the end in God, by whoſe vertue all the creatures in the world doe worke by way of meanes as cauſes ordayned to that end.

Hauing

HAuing ſhewed the manner of true and perfect breeding of Colts, manifeſting thereby the errors of all former times, by not vnderſtanding the naturall cauſes therof, I finde many obiections engaged and imbarked againſt ſome of my principall aſſertions, as humors that cannot be ſtopped from the ſores in the body, as aduerſe and diſcontented perſons aſſociate themſelues to the part greeued, and perſecuted. Now becauſe they ſhall not further limbecke their braines in the art of diſcontentment, I will endeuour alſo to take the fuell from that fire.

CHAP. 42

Obiections againſt the former propoſitions.

FIrſt it is obiected againſt mee, that I doe admitte the Mare to take the horſe at any time of the yeare, when al writers of this ſubiect admit only the monethes of March, Aprill and May, becauſe thoſe three monethes are ordayned thereunto (ſay they) by Originall Nature, wherof God is the only Author, and the naturall reaſon and cauſe therof, as they affirme is, for that the humor of blood being the principall humor whereof the colt is compounded, & in it ſelfe hot and moiſt, doth in thoſe three monethes rule and raigne, and therefore in reſpect of his heate fitteſt for generation.

2 The ſecond cauſe wherfore thoſe three months are fitteſt for generation is, for that in the monethes of

of Iune, Iuly & Auguſt, the humor of the Choler doth Raigne, the which is hot and dry, and therefore vnfit for generation.

3. The third cauſe is, for that in the monthes of September, October and Nouember, the humor of Melanchollie doth raigne, which is colde and dry, and that is alſo vnfit for generation.

4. The fourth cauſe is, that in the moneths of December, Ianuarie and Februarie the humor of Fleame doth raigne, which is cold and moiſt, & that alſo moſt vnfit for generation, and ſo they conclude, that God being the God of nature, and of order, and manifeſted as a meanes for the increaſe and preſeruation of his creatures, hath from the beginning ordayned the ſame: and for the aſſured confirmation thereof vnto man, hath more plainly manifeſted the ſame, 1. firſt by the example of all liuing creatures, who by the onely inſtinct of nature, doe in thoſe monethes in their ſeuerall kindes, beget and increaſe.

2. Secondly by the earth, which then bringeth forth her bud bloſſome and fruite.

3. Thirdly by the ſucceſſiue practiſe of all nations, and that theſe be their motiue cauſes, appeareth eſpecially by a tractat of *Pero Lopez*, in reputation a famous horſeman, in his book dedicated to the king of Spaine in the ſpaniſh tongue, in the memorable yeare of our Lord 1588. intituled *Libro de Albeyteria que tracta del principio y generacion Delos Caualios. Ca: primo &c.* cõpoſed in Dialogue manner, and allowed, and publiſhed by the Kings ſpecial licence vnder the hands of diuers of his councell.

Anſwere

Anſwere.

Touching the limitation of time, namely March, Aprill, and May, to be the onely monethes and times for generation, in reſpect that the blood hath then dominion ouer the humors, I deny that propoſition, and my reaſon is, that the equalitie of the temperature of the humors in a ſound and perfect creature, are alwaies in true proportion and harmony, and that the predominate qualitie of any of them, is the cauſe and onely true witneſſe of ſickneſſe or intemperance, the which may not bee admitted either in horſe or Mare, that doe beget and bring foorth.

2. Secondly becauſe it is propounded generally, I anſwere that the humor of blood in thoſe three monthes is more often vnperfect, and predominate in euil qualitie then in any other of the months, & that al the humors in thoſe three monethes are more intemperate then in any other, and the practiſe of Phiſicke generally more vſed in thoſe three monethes, then in all other monethes of the yeare beſides, ſo as it is manifeſt, that the propoſition ſo generally propounded, offereth great queſtion for the incertaintie, but I doe admitte that the perfection of blood in all creatures, is moſte principally of all the humors to be reſpected, and before all times and ſeaſons of the yeare to bee preferred, and not to be limited and compaſſed within any certaine time, and therefore I doe not referre generation to any particular time, but to the perfection of the particuler creatures, that haue a firme ſtanding habit of body, which is truely tearmed a perfection of temperature of the foure elements.

For

For if blood do exceed in heat, it doth thereby ſuddainely conſume and dry vp the radicall moiſture, and by the extinguiſhing thereof, deſtroyeth himſelfe: as we ſee in the burning of a lampe or candle, the which when the heat or flame is to great, it doth ſuddainely conſume the oyle or tallowe, and preſently extinguiſheth his owne light.

Againe, if the oyle or tallowe be corrupted, by mixture or matter of contrary qualitie, as water or ſuch like, it preſently deſtroyeth it ſelfe, and as of heat and moiſture ſo of the other humors: therefore reaſon which is mans onely guide, telleth all men that there muſt be a iuſt and true proportion of temperate mixture of the humors, to compoũd the ſeed, & make it fit for generation & preſeruation of the creature, that is to bee begotten: for the predominate qualitie, or contrarietie of qualitie, of any of them, cauſing a continuall iarre amongſt them, is as a houſe or kingdome deuided in it ſelfe, which bringeth deſtruction to all: ſo on the contrary the ſimpathy of their agreement is the preſeruation of the whole, and this is onely to be reſpected and not the time.

3. Thirdly, if I ſhould grant to M. *Lopez* and his fellowes, that they doe not meane, any predominate qualitie in the humor of blood, but a good & iuſt temperature, then doth not the blood rule and raigne ouer the other humors, & then were the propoſitiõ contrary in it ſelfe, but admitting the beſt, which is that it ruleth as the head doth the bodie, in the beſt ſimpathie and coherens to maintaine the other humors, without which the bodie cannot haue his being, yet to ſay that thoſe three monthes are onely good for generation

tion, vnleſſe it can bee proued that in thoſe three monthes is the onely time of deſire for generation, which cannot bee generally graunted, becauſe daylye experience witneſſeth that they of themſelues, of their owne naturall deſire beget & bring foorth in all other monethes.

Againe, if the other three humors of Choller, melancholly, & fleam, ſhold rule in the other nine moneths of the yeare, how ſuddenly ſhould the whole kinde of all creatures decay, by reaſon of the great Iarr of the Elements, and thereby become mortall home-bred enemies to Nature it ſelfe.

4 Fourthly, if euerie humor hath quarterly in euerie yeare his ſeueral rule and gouernment, (which cannot be prooued) and all learning affirmeth, that euerie horſe worketh & expreſſeth the qualitie of his worke, according to the goodnes and badnes of his temperature of humors, then euerie horſe in euerie quarter of the yeare altereth the qualitie of his worke, & by conſequent the qualitie of his nature, which reaſon and practiſe depoſe againſt, and how ſhould any man bee aſſured of the naturall qualitie of his horſe, which is perpetuall and not variable and vnconſtant, *Nam omnia naturalia ſunt immutabilia.* For all Naturall thinges are vnchangeable.

5 Fiftly, if nature ſhold allow, or of himſelfe ordaine any thing to his owne deſtruction, or to maintaine an enemie to himſelfe, were abſurde to admitte, when as Nature hath originally, or rather God the Author of Nature, bred a Sympathie in Nature, to deſire his owne preſeruation, and an Antypathy in Nature, to haue an innated hatred to all thinges that are ene-

mies vnto it, as appeareth by the yong Lambe that runneth from the Wolfe, & the Dog, the little Chicken from the Kite, and such like. So likewise when sickenesse or infirmitie breedeth within the body, Nature laboureth to her vttermost power to expell her enemies.

6 Sixtly, blood which is the heat of the body, must in all monethes of the yeare, haue a kinde of dominion in the Horse, ouer the moisture, aswel as in those three moneths, for in nutrition the thing nourished, by reason of the instrument ordeined for that purpose, must actually worke vppon that, whereby it is nourished, for the heate is maintained by the moisture, otherwise it would presently consume it selfe: and it may not be denied, but euery agent must be proportioned vnto the patient, in the equalitie of excesse, therefore the heat being the sole actiue of nutrition, must haue dominion ouer the moisture, the subiect matter of that facultie, how then can M. *Lopez* limit the dominion of blood onely to three moneths.

7. Seauenthly it is a generall approoued truth, that eury Horse & other creature is framd in the womb, of the foure humors, and that he that hath the one hath the other, but not of equall proportion, for euery Horse (most vsually) hath more of the one humor then of the other, for it doth not keepe vniformitie, but very few sithence their first & primary creation, from God, by whome they were created in true proportion of temperate mixture, but sithence the defiled condition of mans nature, they haue bene and so wil remain iarring and out of order, from the hower of their creation, vnto their death, but euery slight change of the

foure

foure qualities proportion, changeth not his temperature, who for the ſhort indurance of the diſtemperatures, the bodie returneth to his former conſtitution, but the variation of their originall conſtitution, is the true proper cauſe of the diuerſitie and difference of the worke, which proceedeth from that inward ingendred cauſe of deſtruction, the diſagreement of the elements, and thereupon I conclude that the goodnes or badnes for begetting of Horſes, cannot truly be appropriate to any ſeaſon, month, or time of the yeare.

CHAP. 43.

How to know vppon view if a Horſe be compounded of a true temperature of the elements, and when otherwiſe, and thereupon haue a true iudgement of his naturall qualities.

THe true and iuſt proportion of the temperature of the elements in the humors, when the colt is compounded in the wombe, frameth him in a moſt perfect ſhape, and excellent for action and long life, and in reaſon vnpoſſible that a Horſe of true and perfect ſhape can be naturally bad, but contrarywiſe moſt excellent in action, for there neuer was or euer ſhalbe a perfect ſhaped Horſe, without a true proportion of the temperature of the elements, and it apeareth, that if the humors at the time of framing the colt in the wombe, hath not any iarring or diſcord of temperature, then do the ſame frame a moſt abſolute perfect ſhape, & ỹ truth thereof appeareth in thoſe horſes ỹ were immediatly created by god (being cõpoũded of

the elements as al other creatures) ;were of the moſt & only abſolute perfect ſhape (becauſe at that time man had not tranſgreſſed) and vntil then, there was not any iarre or diſcorde in the elements, as all diuine and humane witneſſes confeſſe, ſoas it appeareth without gainesaying,that the true and equall proportion of the temperature of the elements, in the ſeede,and the humors whereof the colte is cõpounded, bringeth forth (without ſome contrary accidentall meanes which is not naturall)the moſt abſolute perfect ſhaped Horſe, and of the moſt excellent and temperate action, and what a perfect ſhape is,I haue heerin largely ſet forth, ſo as it onely remaineth to ſhew, how you ſhall infallibly iudge vppon the view of any Horſe, whether hee was compoſed of an equall temperature, wherby (as alſo I haue formerly mentioned) will appeare his perfection or imperfection of action, which canot be truly vnderſtood,without the true cauſe therof be vnderſtood, for *Mens Philoſophi non acqueſeit niſi in cauſa rerum*, the vnderſtanding man euermore laboureth, vntill he finde out the true cauſe of the action, he vndergoeth.

Ariſtotle the Prince of Philoſophers, in the firſt of his Metaphiſickes,ſaith that *Omne ens naturaliter appetit ſuam perfectionem*, All men deſire naturally to know, & the cauſe is ,for that all things, that haue beeing do naturally deſire their owne perfection, and (aſmuch as in them is)to be reſtored to their firſt perfection, & to conſerue themſelues in the excellencye thereof, which cannot be attained without the true knowledge of the nature of the thing deſired to be knowne,& how much the more honorable or beneficiall the ſame is

to

to the King or common weale, by ſo much ought the ſame to be in the higheſt & ſuperlatiue eſteeme,& the true knowledge thereof, firſt and aboue others to be preferred. Now foraſmuch, as the true knowledge of this ſubiect,euen from the time of mans tranſgreſſion, hath in all ſucceeding ages bene laboured to a reſtitution, of his primarie perfection, and yet not any thing extant to eſtabliſh mans iudgement heerein, let me now in ſo waightie a matter, entreat your fauourable eares, and I doubt not to giue good contentment to the iudicious and vnderſtanding Reader.

It cannot be denyed but that the Horſe and euerie other creature is compounded of the foure Elements, viz.Fire,Aire,Water and Earth, and that the iuſt and true proportion of the temperature of thoſe Elements, was in all thoſe creatures which were firſt, and originally created by God in all perfection, without any manner of predominate qualitie,or iarring, and that the harmony thereof was the true cauſe of their perfectiõ,but at the inſtant of time when man trãſgreſſed thoſe elements in all creatures did iarre and rebel each againſt the other,for predominate qualitie, & ſo will continue vnto the end, and conſummation of all creatures,the which as I haue ſaid are now become hombred enemies to all creatures, and the onelye cauſe of ſickneſſe, and death of all creatures: yet the Sympathie of nature in all creatures is ſuch,as it laboureth and ſo continueth to bee reſtored, to the firſt and true temperature,and to ſuppreſſe the iarring, not onelye for their preſeruation,but alſo for reſtitution to their primarie creation,from whence there cannot bee any truth more apparant,then the nearer the Colt doth at-

taine the true and iuſt proportion of the temperature of the elements in the creation, the nearer it attaineth to the primarie perfection, from whence alſo it followeth to knowe how to chuſe, and to gouerne the horſe and Mare, that ſhall beget and bring foorth, that their ſeede and ſubſtance of humors, wherof euerie Colt is compounded, may at the time of their action be of a true and iuſt proportion of temperature, and that the Colt begotten, may whiles it remaineth in the wombe, by the nutriment it taketh, be preſerved in the ſame temperature, and after the foaling ſo continually maintained, as the true ground of all knowledge in this ſubiect. Wherefore omitting any farther diſcourſe, I will proceed to ſet forth, how all men vpon the onely viewe of anye horſe, be he olde or yong may know, whether hee bee compounded of true temperature of the elements, viz. Euerie perfect ſhaped horſe hath a broad forehead, and great eye, to expreſſe his naturall boldneſſe and loue vnto man: leane head, thinne, ſlender, leane Iawes to expreſſe his refyned mettell, courage and quicke ſpirit: long high reared necke, to expreſſe the perfection of his reyne, and perfect ſight of the way to keepe him ſure footed: high reared withers, to ſet foorth the eaſie going by keeping the bodye of his Rider very vpright: broade, deepe cheſt and body, with vpright paſternes, and narrowe hoofe, to giue teſtimony of his great ſtrength and abilitie of body, to indure and continue long & great trauel: And euery vntrue & vnperfect ſhaped horſe, hauing in euerye part the contrary ſhape, viz. A narrow fore-head, litle eyes, fleſhy head, thick fleſhy Iawes, ſhort neck, ſet on

like

like a Hog or Goate, a narrow ſhallow breſt & body, weak bending paſterns & fleſhye, broad & club-footed, is a moſte vile royle and a Iade in all and euerie his actions, ſo as all the Artiſtes and moſte excellent horſemen in the vniuerſall world can neuer endowe him with the leaſt perfection of action & continuãce therin, wherby you may as truely & infalliblie iudge the difference betwixt good & bad, as the difference betwixt fire & water, as alſo the perfection & imperfectiõ of the cõpoſition & temperature of his elemẽts in the time of his creation, for whẽ you ſee a horſe or colt that is naturaly lean & dry, & wil hardly be made fat, & continne fat & yet digeſteth ſpeedily, of a ſlender ſubſtance of bodye, ſhort hayred, and the ſame hard and full of ſtirring, it is plaine that he was compoſed of the predominate humor of red choler, and that the blood wherof the ſeede was made, was of a darke and thicke ſpirit, and had much of the Gall, for if the blood had bene perfect, it would haue bene hot and moiſt, of an oilie ſubſtance, for want of which radical moiſture he doth too ſpeedily diſgeſt, neuer fat & of ſlender ſubſtance, his hayre ſhort, dry and hard, for want of that moiſture to paſſe thorogh the pores of the ſkin, to make the ſame ſoft, of length and ſubſtance, and that hayre if it bee eaten will neuer bee digeſted by reaſon of his drynes, when as his bones being eaten will be digeſted, beſides he cannot be long liued, wanting ſufficient radicall humors to feede his great heat, for the lack whereof hee is like to a lamp that hath a great flame & little oyle, & therfore ſpeedily conſuming the Oyle, it extinguiſheth his owne light, and this horſe is tearmed cholericke, and his ſhape muſt of neceſſitie bee defectiue in ſubſtance,

becauſe largenes and great proportion of ſhape proceedeth principally from moiſture, ſo as wanting ſubſtance and fulnes of proportion, as I haue formerlye ſaide, he cannot be of continuance but quickly ſpent, like vnto ſmall dry wood which ſpeedily flameth, and therefore is ſpeedily conſumed, ſoone hot, ſoone colde, a great bragger but no performer, a fiery looke and countenance: in whome at the firſt entring into action there is no temperance, ſeeming rather to flye then to be content to ſtand quiet, and yet the trauell of a few myles through his violent heate and dryneſſe, ſpeedily ſpendeth his vital ſpirit, ſo that his hart which is the chariot of his life, and the fountaine of thoſe vitall ſpirits, and the hotteſt of all other his ſpirituall members, for want of ſufficient radical oyled moiſture to coole the ſame, is ſo ſmothered and choaked that of neceſſitie it yeeldeth. Againe, when you ſee a horſe that is long, large, looſe, and weake ioynted, hollowe eyed, not well compacted (although by hye and proud keeping he may make ſhew of ſpirit and vigor) yet not withſtanding aſſuer your ſelfe, that he is cõpounded of the element of Water, which is altogether flegmaticke, which in predominate qualitie is heauie, moiſte and colde, and therefore a lubber and a Iade, beeing weake and looſe in all the parts of his body, by reaſon he wanteth the chiefe element of Fyer, which is hot & dry, to exhauſt and drie vp his predominate quality of moiſture, to purge and refine the moiſture, to become full of vigor, ſpirit, and courage, to the performance of his actions.

Alſo, when you ſee a horſe that hath a great fleſhy head, thick boned, and fleſhie iawes, a great fleſhy vp-

right

right ioynt, a great thicke ſhort necke, and a full proportioned body, whereby hee ſeemeth a puiſſant ſtrong horſe, aſſure your ſelfe, the chiefe and predominate Element in his compoſition was of the earth, which is melancholly, or black choler, which in qualitie is colde and drie, and of the element of Water, which is heauy and moiſt, ſo as by the moiſture of water which is fleame, it groweth great, ſo by the coldnes and drynes of the earth, which is melancholly, hee is framed a great heauie lumpe or maſſe, without true proportion of ſhape, and his actions in qualitie are heauie, ſad, and fearefull, and vnapt for action, other then as a great topp, which neuer goeth well but by ſtrong laſhing, neither can he bee of other qualitie, then according to the qualitie of the Elements, wherof he is compoſed, wanting the two moſt excellent elements, which are, Fyer and Ayre, that is heate and oylie moiſture to raiſe his ſpirit to the liuely and couragious performance of his actions, ſo as after hee hath come to bee ten yeares olde, hee will exceede in ſtumbling and falling flat downe, neither can bee of long life, wanting a iuſt and true proportion of temperature of the foure elements, neither can the beſt keeping in the world, or the moſte skilfull horſeman of the world, bring him to performe any action contrarie to his nature, according whereunto euerie creature worketh, the which nature is no other, then the temperature of the Elements, when hee was compoſed and framed in the wombe, according whereunto his ſhape was framed, which beeing naturall, will bee perpetuall and vnchangeable in him vnto his death. And therefore there is not any truth can bee

more

more apparant, then that a iuſt and true proportion of the temperature of the Elements maketh a Horſe of perfect ſhape and excellent qualitie: and hauing largely ſhewed you his vertues, I ſpeake not for them, if your ſight cannot commaund affection, let them looſe it, they ſhall pleaſe much better, after you haue troubled your eyes with the view of the iades deformities, and then how mueh more they pleaſe, ſo much more odious and like themſelues, ſhall the Iades deformities appeare, for this true light contraries giue each to the other, that in rhe midſt of their enmitie, the one maketh the other ſeeme more good or euill.

Now it reſteth to conſider how poſſible it can bee that a Colte can be compounded of a true proportion of temperature, if you ſuffer Horſe and Mare goe to graſſe when they beget, and were all learning and reaſon baniſhed from this my aſſertion, the onely infinite number of iades, being a thouſand to one of good Horſes, would condemne the generall practiſe of all Nations, and their errors heerein not to be defended.

But if you obſerue the naturall quality of euery Element (if the inſtinct of originall nature be not annihilated, you will reforme your iudgement and conſequently your practiſe, in breeding) for the nature of the Element of fire (whereuuto the humour of perfect blood is likened) dooth ſeuer the pure from the vnpure, ruſt and droſſe from the Iron, the copper and vnperfect mettel from the gold, the ſiluer from the impuritie of the Alleye or Ore, the maſſie and vnpurified ſubſtance of fleſhe from the

bone

bones, the groſſenes of the bones into the purity of bones, and it openeth and diſperſeth the maſſie and vnproportionate ſubſtance into a pure and fine ſubſtance of fleſh, and the reaſon why the blood of the Mare is more wateriſhe, raw, groſſer, and vnperfecter, then the blood of the Horſe is, for that ſhe wanteth that ſufficiencie of heate, which the Horſe hath, to refine and perfect the ſame, and the fountaine of blood, both in Horſe and Mare, would be plentifull and pure, becauſe their ſeede is firſt taken from the ſame (as I haue formerly ſhewed) and the fountaine of blood is the liuer, from which the veines doe diſperſe and conuey the ſame to the whole bodie, and the liuer is called *Epar* from the worde *Pyr* which ſignifieth fire, now if the liuer ſhould be colde or a fountaine of vnperfect blood, then no doubt but the colte wilbe vnperfect, and the reaſon is apparant, for that the element of fire in the blood, dooth purifie all the ſubſtance whereof the Colte is framed in the wombe, and the vitall ſpirit of the ſenſible ſoule of the Horſe and Mare, if the elements in them be not in perfection of temperature, can not endure.

Againe, the element of the ayre, being a light and pure element, hotte and moyſte, dooth moſt naturallye feede preſerue, maintaine, and cheriſh the Element of fire, euen as pure oyle dooth the light of the lampe and maketh the mixte bodies of fleame, choler, and melancholy, light, to the

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the intēt they may be neither too groſſe nor too heauy. Againe the element of water being heauy, colde, and moiſte, according to his nature, doth greatly enlarge both bones, fleſh, and ſinewes, and according to the nature of moiſture, doth temper the feruent heate of fire, and keepe that together which the heate would diſperſe. Againe, the element of the earth being cold and dry, but principally dry, doth harden the bodie, to retaine his ſhape, which the aire & water would make fluxible, the which elements in the foure humors of blood, fleame, choler, and melancholly (whereof euery colte is framed) there ought to be a iuſt proportion of temperature, otherwiſe it is vnpoſſible to haue a beautifull and perfect ſhape, or excellent qualitie or action, from whence there followeth the truth of my aſſertions. That if the aliment or foode (although the Horſe and Mare be of perfect ſhape) whereof the Horſe and Mare doe feede, be nor in naturall qualitie ſuch as the humors, that proceede from the ſame, may be fit for the true proportion of temperature in the ſeede, and euery way ordered as I haue preſcribed, when the colte is to be begotten and after, there is not neither can be aſſurance of perfect races, and conſequently of perfect Horſes, whatſoeuer M. *Pero Lopez*, or any other ſhall affirme, to the contrary. notwithſtanding his lunary or lunaticke obſeruations.

Chap. 44.

The anſwere to the examples

NOw to anſwere the examples, the firſt whereof is, that all liuing creatures, in thoſe three moneths of March, April,& May, do beget and bring forth,I anſwere briefely, that if the example be vnderſtood, it doth not condemne my propoſition, for if it were granted that all liuing creatures, do in thoſe 3. moneths only beget & bring forth(which were moſte vntrue to grant the word(all)cannot haue an abſolute reference to the whole ſpecies and kinde of all creatures without exception, ſo as no creature hath,doth, or ſhall beget or bring foorth, but onely in thoſe 3. moneths: but it is true that there are ſome of all creatures, that do then commonly beget and bring forth, and ſome there be of all creatures, that neither then nor in any time of their liues, beget and bring foorth, thorough the imperfection of ſome naturall cauſe, neither is it an infallible propoſitiõ,to ſay,that becauſe they do beget & bring foorth,in thoſe three moneths, therefore all other moneths of the yeare are vnmeete and exempted to beget and bring foorth, for if you conſider the originall cauſe from God, when he ſaide increaſe and multiply, the ſame was not particularly limited to any day,moneth,or yeare,for the examples are manifeſt,that there are ſome of al creatures,which doe beget and bring forth in all moneths of the yeare

and

and the reaſon wherfore in theſe three monethes, theſe actions are moſt vſuall, is for that the ſun hauing long abſented himſelfe, ſo as the cold and ſtormy winter weather hath greatly weakened and impaired the naturall ſtrength and ſtate of the bodie, eſpecially of the ſauadge and wilde, which want fulnes of foode to increaſe and mainetaine the ſame, and for that cauſe doe abſtaine from generation, vntil the ſun giue more heat to comfort their bodies, with increaſe of foode, the which is to be ſeene in the ſeuerall kinde of all creatures, as in conies, pigeons, and other domeſticall creatures, which doe beget and bring foorth in all times of the yeare: and to ſay that thoſe three months are onely fit, becauſe blood is then predominate, is alſo againſt the opinion of the learned, who affirme the blood to increaſe from the eight of Februarie, vnto the ſeauenth of May, and that red choler increaſeth from the ſeauenth of May, vnto the ſeauenth of Auguſt, and that blacke choler which is melancholly, beginneth to increaſe from the ſeauenth of Auguſt, vnto the ſeauenth of Nouember, and that fleame beginneth to increaſe from the ſeauenth of Nouember, vnto the ſeauenth of February, and yet not any of them can be ſaide to haue dominion onely in thoſe times, for that were to allow the diſcordand predominate qualitie of the elements, which is the onely cauſe of ſickeneſſe, and the continuance thereof, death.

Chap. 45.

The anſwere to the ſecond example from the earth.

THe apparancy of that reaſō, is alſo taken from the force of the naturall heate of the ſunne, wherewith all trees, graſſe, & plants, the vegetatiue ſoule or the naturall life and vertue thereof, hauing ben impriſoned in the colde time of winter in the rootes lying in the bowels of the earth, to ſhroude and preſerue themſelues from deſtruction, the ſunne drawing neere vnto them, the ſame being the preſeruation of their liues, do then begin to ſhew their life in the greateſt glory, but the ſame is not to be attributed to the ſaide moneths, if the ſunne did not at that time extend his naturall heat more and otherwiſe, in the other Monethes, as the diuerſitie of colde and hot countries do manifeſt, and therefore I will proceed to the reaſons of the practiſe of theſe moneths.

The reaſon of the common practiſe of all nations, is for that a mare goeth with foale twelue moneths and ten daies, or there abouts: and therefore the moſte breeders would not haue the mare go to horſe, before thoſe moneths of March, Aprill, or May, becauſe her foaling time ſhould be neere the ſpring of graſſe, the which opinion and practiſe I thinke fit likewiſe to examine.

There is not any mā of experience y^t^ can truly deny but

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if the Mare be luſtie, and in perfection of health, when ſhe foaleth, at what time of the yeare ſoeuer it be, but that ſhe hath more milk for three weekes or a month, then the foale is able to ſucke, and to continue plentifull in milke, let her preſently after foaling bee milked ſo cleane as may bee, and ſo continued vntill the curd in her vdder be broken and diſſolued, which will make her plentifull in milk, a thing eaſily done, if ſhe before be made domeſticall, and the ſame is approoued true in all creatures that giue ſucke, ſo as if ſhe foale in the beginning of Winter, yet wil ſhe haue plenty of milk, being houſed, ſhe wil haue a more luſty, ſtrong, healthfull and couragious Colt, of great ſtature, and greater ſtrength, and better able to indure hardnes, and keepe his fleſh better then if ſhe foaled at May day, my reaſons are, Although the graſſe maketh great quantitie of milk, yet the ſame is verie thin, and the winter food leſſe in quantitie, but verie thicke and of greater nouriſhment, and that a Colt foaled in the winter will bee ſtronger then that is foaled in the Summer, becauſe that coldnes of ayre by vnyting & knitting of the bodie (according to the nature of colde) giueth ſtrength much more then heate, for heat openeth, diſſolueth and weakeneth, for all creatures are ſtronger in Winter then in Summer, and they will eate much more, and diſgeſt better in the colde then in the heat, becauſe the naturall heat is thereby in the inner parts, & not diſperſed, and thoſe are moſt ſtrong & of greater ſtature that are bred verie far North, then thoſe in the ſouth. And *Ariſtotle* in his politiques ſaith, that generally ſuch as are bred in colder countries, are ſtronger and bigger bodyed, and better couraged, and longer

longer liued, for the coldenes of the compaſſing ayre reflects the ayre into the inner partes, and by that reflection the heates force is increaſed, and the partes gathered better and cloſer together. And moreouer by giuing ſomtimes maſſhes, made with malte, or with wheat meale, and mixed with the pouder of brimſtone, of the rootes of *Enula campana*, of Polipodium of the Oake, Anniſeedes, Licoriſh, Fenegreeke Turmericke, Bay-berries, and ſuch like, which will not onely increaſe the milke of the mare, but alſo moſt medicinable for the healthfull preſeruation of her and her foale, and the Colte being thus wintered in the houſe with his dam, it will make it to feede of all manner of winter foode, and quietly take any medicine, and become moſt gentle, being brought vp in the company of man, from the day of the foaling, whereby it ſhall not neede to be tamed or broken, as other Coltes are, neither to be roughly handled for the curing of any hurt or ſorrance that may happen. Alſo (if you cannot otherwiſe iudge) you ſhall thereby finde the natural qualitie and diſpoſition thereof, and being from his time of foaling, kept in a paued ſtable with ſtone (for ſo would all ſtables be) it will harden his hooues, not ſuffering them to become broad footed, making him moſt bolde to tread vppon any ground, it will make him louing to the man, and bold to euery action, and to be taught many good qualities, and when the ſpring of graſſe commeth, it will little or nothing regard the dams milke. And if any doe thinke that in the winter for lacke of milk it would be in penury or hindered of groweth, they do much erre therein, for it will feede fat, luſty,

& ſtrong in the winter, if it be brought vp by hand without milke, giuing it hay, oats, bran, barly, peaſe or beanes, & ſuch like: but on the contrary, when the colte is foaled in May, or in the middle of ſommer, (which moſt men deſire) not well conſidering what they deſire, the contrary of all former benefits will enſue, it is ſaide that the colte will haue plenty of milke, which I doe not deny, but being milke from graſſe it wilbe thin and wateriſh, and for a ſmal time, and when it hath leaſt neede of plenty (and this is the greateſt reaſon) but when it is growne & able to take great ſtore of nouriſhment, then the winter weather of ſnowes, froſts, and fluds, the colte being then yong and tender, the mare cannot (in reaſon) but want plenty of milke, wanting plenty of pleaſant foode, warme and dry lodging, at which time the colte will onely depend vppon the dam, and thereby bring both her and colte to pouerty, not being able ſufficiently to cheriſh herſelfe, & ſo both become weake before winter be paſt, beſides the colte wilbe ſauadge and wilde, ſo as if any diſeaſe or weakenes come vnto it, the ſame remaineth remedileſſe, if nature cannot ouercome it, and heerein my experience telleth vs, many to haue periſhed, neither is it able or apt to feed vppon any food but the mares milke, to keepe it ſelfe in ſtrength, and thereby alſo the dam reſtrayned and kept from luſt of generation, and laſtly the moſt materiall cauſe of all others, namely the continuall feeding of wet & colde graſſe, which is in naturall qualitie exceeding colde and moiſt, the good and perfect temperature of the elements in the coltes, wil by continuance be greatly impaired, being of all others of the

the greateſt importance: againe whereas they affirme that the mare in may is moſt fit to receiue the Horſe, becauſe the time and ſeaſon is warm & ſhe much colder then the Horſe, they do little obſerue the materiall cauſe of generation, namely the coldnes & moiſtnes of ſeed, which the food of graſſe maketh, wherof no perfect ſhape can enſue, onely deſiring a Colte without any reſpect of goodnes & perfection, the vnreſiſtable witnes of all erronious practiſe in breeding. Againe, if the mare go to graſſe, and hath a colt long ſucking her, when foode and lodging is full of penury, how can ſhe be full of luſt to bring forth a perfect ſtrong and luſty colte: & althogh the winter (in reſpect of winter) be open and ſeaſonable, and the mare full fed with graſſe, can any man doubt, but that notwithſtanding her natural deſire of generation wilbe quenched, & if it wer admitted that ſhe hath a deſire therevnto, yet can the ſame be in ſuch perfection as ought to be for generation? Now commeth the true Chimiſt who turneth euery thing into ſiluer, that breedeth mony to the third generation, neither hath it ſooner any being then he ſets it to beget more, and he crieth out vppon charges, and yet would haue his Horſe eat good meat, but on his neighbours trencher, & he ſaith that breeding colts in the ſtable is very chargeable, but if he did once apprehend, that in that charge were gain, then were eury face of a colt a new Image whome he would adore with the higheſt veneration: if it ſhould be granted, that feeding at graſſe all the winter time, is ſomewhat cheaper then feeding in the ſtable, yet when the preſeruation of mare and colt in ſtrength and perfection of health, & from the daunger of death, with fluds, ſnowes and ſuch like is

conſidered together with the foder, which neceſſitie inforceth to giue vnto them in ſuch ſeaſons, the great attendance of the keeper, and yet oftentimes loſſe of all, notwithſtanding his diligence, the ſpoile of good grounds (for in ſuch they muſt then be kept) by their deepe treading in wet ſeaſons (they muſt acknowledge) if the Horſe and Mare be of good worth, the keeping in the ſtable much the cheaper, in reſpect of their ſeruice to their King and country, & the benefit of the purſe, as the common practiſe of the chāpion countries, where are few incloſed grouds do witnes, breeding if the ſame were guided with true knowledge, who wold as far excel the colts that are broght vp at graſſe, as hay exceedeth ſtubble, & if any wilbe a ſeruant to himſelfe, yea to his ſeruant, and doe ſuch baſe homage, to that which ſhould be the worſt drudge, it may be doubted he would diſpatch himſelfe when corne falles, but that it greeueth him to caſt away mony on a cord. Againe ſome whoſe tongues are like the tailes of *Samſons* foxes, carying firebrands to ſet the whole field of valourous Horſemen on a flame, for no act can paſſe without their cōment, for their eares be long, & their eyes quick, but too imperfectious: And they wold know, how many mares one horſe may couer, how or when to haue a Horſe colte or a Mare colte, how to make a Mare caſte her foale, when the colte ſhould be ſeuered from the dam, when to gelde, how to haue pied coltes, by the example of *Iacob*, in the 30. of *Geneſis*, and ſuch like, not being of any moment worthie any anſwere, becauſe theſe queſtions are moſte truely anſwered in the knowledge of nature, without which

To confute tryfling thinges ſeriouſly is a point of thoſe which haue no iudgement

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no ſufficient anſwere can bee made, I referre them to the conſideration of that hath bene ſaid, wherin theſe queſtions are eaſily reſolued. And becauſe I wold be vnwilling to charge the Reader with anſwering of trifles, or with much tediouſnes, knowing the knowledge of breeding is not loued enough, becauſe it hath not bene heeretofore ſeene, and that the errors therein loſe much deteſtation, becauſe their vglineſſe is ſecret, certainely there are ſo many beauties, and ſo many graces in the face of her knowledge, that no eie can poſſibly ſee it without affection, without rauiſhment, and the viſage of her errors ſo monſtrous thorough loathſome cuſtom, that if her louers were not ignorant, they would be mad with diſdaine and aſtoniſhment, what need you more then to diſcouer theſe two to the world, this worke will ſaue the labour of exhorting & diſſwaſion, for heerin is the true knowledge and error of breeding ſtripped naked to the open viewe, ſee now whether ſhall finde more followers, and if ſtill the vaine mindes of men ſhall dote vpon their olde miſtres, it will appeare to bee, not becauſe ſhe is not foule, but for that they are blinde and bewitched.

Omne ignotum pro magnifico eſt.

Chap. 46.

Of a perfect Stable.

FIrſt the ſcituation of the ſtable would be on a moſt drye ground, if it may be, ſo as at all ſeaſons of the yeare, both man and Horſe may come and returne from the ſame cleane and dry, alſo it would be builded and ſo placed, as there may be a continuall currant for the clenſing and keeping the ſame ſweete from all things noyſome to the ſame: it would be ſeeled ouer the Horſes, to keep both Horſe, racke, meat and manger, from all duſt, it may not haue any filthie gutter or ſincke neere, in, or vnder the ſame, neither any priuy, or other vnwholeſome ſauour of hog-ſties, hen-houſe, or ſuch like. Some auncient writers affirme, that the ſtrong ſauour or ayre of a priuy will make a Horſe blinde: the Horſe is naturally a proud beaſt, and delighteth in all cleaneſſe: the racke would be ſet high and ſloping, for duſt or filth anoying the Horſe eyes or maine, or dangering his creſt, by crooked or wry feeding, and the manger deepe and ſtrong, for caſting prouender out of it with the Horſe noſe; with poſts and partitions, as you may ſee in all well ordered ſtables: the flore would be paued and not plancked for theſe reaſons.

Firſt it is more durable and laſting, and leſſe charge, it maketh your Horſe moſt bold vpon ſtony and hard grounds,

grounds, by continuall ſtanding vpon ſtones, it is the moſt excellent thing that may be for Colts being vnſhooed, for it hardeneth the hooue, ſo as by continuance and cuſtome, they will be as bolde on the ſtones as if they were ſhoode, it will not ſuffer his hooue to run broad, and the continuance thereof maketh the ſame very tough and durable, and will much longer and better carry a ſhooe: the pauement would be eeuen, not higher before, where the fore-feet ſtand, for it is very paineful to the hinder-legges, ſo as the Horſe vnleſſe neceſſitie compell him, wil not ſtand ſtraight or bolde in the ſtable: and doubt not of coldenes, for when he is littered at night, he lyeth warme enough: there would be diuers windowes in the ſtable, the which would be ſo placed, as the ſtable may thereby be cleered with the ayre, or cloſe ſhut, or open as occaſion may ſerue, in the night time, eſpecially in the winter: and when Horſe haue laboured, it would be very darke, aſwell for warmthe as otherwiſe for the Horſe to take their ſleepe: at other times it would be kept ſomewhat colde, for thereby the Horſe will feede and digeſt the better, neither ſhall the Horſe be made too tender, which may be hurtfull when vpon occaſion in other places where a man ſhall trauaile not hauing the like, wherby the Horſe may take colde: all poultry, and foules, hogs and ſuch like, would not be ſuffered at any time to come into the ſtable, there would not be any duſt or loame walles in the ſtable or place, about or neare the racke or manger, or wherein the Horſe ſtandeth, to retaine or keepe duſt, for the Horſe naturally will licke them to their great hurt.

The dung muſt not by any meanes lye neare the ſtable, neither any thing of euill ſauour. Neere to the ſtable would the Groomes of the ſtable bee lodged, to be ready at all times, and vpon all occaſions, and ioyning to their lodging wold be a conuenient room with a preſſe therein to ſet all their Saddles, Bridles, Girthes and ſuch like; with all kinde of neceſſarie inſtruments, to mend ſuch furniture, with all thinges neceſſarie for ſhooing, letting blood, and ſuch like, and all medicinable things, either for inward diſeaſe or outward hurt.

There would be alſo to the ſtable annexed certain ſheds or roomes to lay horſe litter in, both new and olde, for that it is moſte vnfit for the litter to be vnder the manger, as commonlye is vſed, leaſte the Horſe ſhould either feede on it, or be offended with the ſauour, becauſe no creatures doe better or more delight and comfort in ſweete and cleane keeping then a Horſe, beeing a ſpeciall meanes to ſhew himſelfe cheerefull and pleaſant, beſides, there would be a little incloſed roome, ſuch as horſes after their labour might bee put into, to wallowe themſelues, wherein moſte horſes take exceeding delight, being alſo moſt healthfull for them ſo to doe, the which the auncient writers affirme, doth ſo much comfort a horſe, as if they bee tyred, hauing after wallowed himſelfe, and being cleane rubbed, will trauell preſentlye againe with courage, as if it had not bene. Moreouer, aboue all things, there would be alſo places or ſheds for the horſes to bee clenſed, curryed and trymmed in, and not in the ſtable & place, where they lye ſtand & feed in reſpect of the duſt, looſe haire, and filth that com-

meth

meth from them, ſo as the place in the ſtable where he ſtandeth might and ought to be made moſt ſweete and cleane, with Racke, manger and the place of his ſtanding, being comely, healthfull, and profitable to the owner, for the preſeruation of his horſe, the great fault and neglect whereof is vnexcuſable, and of all good horſemen to be reſpected and amended: Neither would I haue any horſe, hauing the Glaunders, or any other ſickneſſe, hurt or diſeaſe, to remaine in the ſtable at ſuch time, but kept in a ſhed for that preſent time from all other horſes, by which meanes, & all other good dyet, which heereafter I purpoſe to expreſſe, there cannot be any doubt of health & long life to the horſes, the contrarie wherof hath diſcomforted a number of worthy Gentlemen from keeping of horſes of value and worth, and content themſelues with Iades. Thus hauing verie ſhortly deſcribed the Stable, it next followeth to ſpeake of making the Colts to amble without any handling of them, wherin alſo I purpoſe to be ſhort, becauſe there are therof many practiſes.

CHAP. 47

Chap. 47.

Of making Colts to amble from the time of their foaling.

FIrſt vnderſtand, that euery Colte when it is foaled and remaineth tender of his hooues, hath no other traine or pace how ſlow ſoeuer it be, but the ſame is an amble, & by obſeruing his treading, is apparant to the eyes of all that do or will beholde it: and becauſe the ſame ſhall not be enforced to any faſter pace then only to go, keep the colt with the dam in the ſtable, and the next day after the ſame is foaled, put on a halter, bridle, or ſnaffle, at your pleaſure on the Mares head: in the morning earely lead her foorth, let the Colte followe her ſo gently and ſoft a pace as ſhe can go, into ſome eeuen, plain, and hard ground, and be ſure that the Colte be not enforced to goe faſter then you lead the Mare, and then obſerue and you ſhall finde the Colte going by her, that he doth altogether go and traine his legges in an amble. thus continue leading the Mare in ſo ſoft and ſlow a going, about halfe an houre, and the Colte of himſelfe will not goe faſter then his dam, by which meanes all his pace wilbe an amble: then haue them into the ſtable againe, and ſuffer not the Colte to come from his dam, after about 12. of the clocke lead the Mare and Colte foorth againe, going that pace and no other then you did, for halfe an houre more, all which time obſerue, and you ſhall ſee the

the Colte tread an amble, then pace them into the ſtable againe, and keepe the Colte from going abroad, and then after about 6. of the clocke at night, haue the Mare and Colte abroad againe, leading the Mare as aforeſaide, and after haue them both into the ſtable againe, and beware that you neuer goe faſter with the Mare then that the Colt treadeth an amble. And thus continue euery day with the Mare & Colt for 10. dayes, and as the Colte increaſeth in ſwiftnes of pace in his amble, ſo increaſe the pace of the Mare, and he will amble moſt ſwiftly and perfectly: if you begin in that ſlowe manner aforeſaid, and neuer enforce him to goe faſter, vſe will bring him vnto all perfection: And thus you may make any Horſe to amble moſt perfectly without any other practiſe.

CHAP. 48.

Of ſhooing.

Although that moſt famous Ferrar M. *Martin Alman* deceaſſed, hath ſet foorth by Mai. *Blundeuill*, a very good worke of ſhooing, and that I muſt cõfeſſe my ſelfe to haue receiued my firſt knowledge therein from the ſaide M. *Martin*, yet I may not heerein extinguiſh the worthines of M. *Iohn Orpen*, of Greenewich, fellowe Ferrar to the ſaid *Martin*, from whom as from my chiefe inſtructers, I increaſed both my skill & deſire, whoſe excellencie of knowledge was ſuchas I think worthy *Hanniball* did not exceede thoſe two worthy Ferrars.

And

And becauſe I would not haue any Gentleman acount himſelfe a Horſeman, vntill he haue in ſome meaſure attained knowledge in euery part of Horſemanſhip, for that the name of a Horſeman, dooth truly containe the whole partes of the knowledge of Horſemanſhip, and if the true knowledge of hooues were rightly vnderſtood, then were the true knowledge of ſhooing without great difficultie, but fearing euery man to followe the practiſe of this liuing and ignorant age, and to read a little, and leſſe practiſe, and that a part of knowledge is taken and accounted a full and competent knowledge, I am inforced to intreat ſomthing heereof, although there be a practiſe thereof in euery pariſh within this kingdome. Firſt therefore I will ſet downe what is a perfect hooue: namely a perfect hooue, is leane, ſmooth deepe of hooue, tough, ſomething narrow towards the toe, and conueniently brode in the heeles, much like an Aſſe hooue, for if it ſhold be a round hooue, then you will haue a club or fleſhie hooue, which are both naught, and if it be broad before and ſpreading out of the ſides, it hath narrow heeles, and is pomiſh footed, that is a broad hooue without deepenes of hooue, both which are naught, and not able to continue many yeares with long trauell, not being deepe of hooue in the quarters thereof, where all the ſtrength, burden, and bearing of the Horſe reſteth, I meane of the fore-feete onely, and ſo for want of deepenes of coffen, cannot be of long ſeruice, and commonly all Horſes bred and continued in very wet and ſoft grounds, are flat and broad footed (except their Sires be Iennet or Aſſe hooued: and where

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ſome would haue the hooue very ſhort, becauſe the horſe may tread moſt on the toe, I cannot allow that opinion, for euery Horſe ought to tread plain, eeuen and full in all parts of his feete, becauſe the horſe that treadeth moſte on the toe, doth not lift and ſet eeuen and truely, neither can be ſo ſure footed, as the Horſe that treadeth eeuen & iuſt, and in all parts alike, or ſo eaſie for the ryder, and in the true paring of the Coffin of the fore-feete reſteth all the skill (except it bee for enterfering behinde) And therefore you muſt not only ſpare, but to the vttermoſt you may preſerue the hinder quarters of the fore-feete, taking little or nothing away from the edge of the coffin, becauſe all the weight and burden of the horſe reſteth vpon the quarters and heeles of the fore-feet & therfore thoſe quarters, I meane the edge of the Coffin on the hinder parts of the forefeete muſt be maintained and taken of the butter as little as may be, eſpeciallye on the inſide, for thereby the horſe treadeth and beareth equally, and a ſpeciall meanes to keepe the horſe from enterfering, which few Farriers little thinke vppon, but the toes of the fore-feete being naturallye thicke and hard, muſt be alwaies abated and pared thinne as the edge of a knife, wherby you ſhal make the hooues of the forefeet to be loe before, and high in the quarters, by the onely paring and preſeruing of the Coffin of the quarters, and thereupon, and vpon no other reaſon, is that french prouerbe, *Deuant dariar, dariar deuant*, before behinde, behinde before, that is, ſpare the fore-feete in the quarters behinde in paring of the Coffin, and the hinder feete in paring the toes thin before, the which muſt be obſerued alſo in the

peircing

piercing of the ſhooe, and not vpon any other cauſe as ſome coniecture & haue publiſhed in their works. Againe, for preſeruing the Coffins of the fore-feete frō growing narrow together, being a matter of great importance (although through ignorance) little regarded and practiſed (except ſome Farriers brought vp in ſpeciall place of ſeruice) therfore when you do pare the coffins of the forefeete, the which muſt bee done ſo euen & plain as the eie can diſcerne, ſo as the ſhoe laide vpon the coffen, may ſeeme to bee glewed therunto, for that you cannot ſee light betwixt the ſhoe & the coffen in any part, for otherwiſe the ſhoe is not well turned or welded, or the hoofe truely pared, but before it be nailed be ſure to amend the fault ſo as it may beare eeuen & iuſt vpon the edge of al the coffin, then before you ſet on the ſhoōe, in both the quarters of the coffen of euerie fore-foot next the fruſh, cut out of the end and corner of the coffen, as neere to the quick of the heele as may bee, as much of the coffin as you may lay your finger in it, wherby the coffin ſhall neuer gather too neere the fruſh, to cloſe vp, & become narrow in the heeles, ſo as when the horſe is ſhod, you ſhal haue a very good diſtance betwixt the broad end of the fruſh, and the ſpunge of the ſhoe, wherby al grauel & ſtones wil waſh & work out the ſponge of the ſhoe, beeing cut a ſlope in the ſponge in this maner.

Then

Then when the ſhooe is tacked on with nailes, ſette downe the horſe foote & ſtand directly behinde the Horſe, and viewe whether the fruſh of the Foote bee directlye, and of iuſt proportion, euen betwixt the Webbes of the ſhooes, and whether the Horſe ſtand right, and bee ſupported vpright thereby, then ſeeing the ſhooe to ſtand right, and the fruſh equally betwixt the webbes or Spunges of the ſhooe, you ſhall bee aſſured thereby, that the ſhooe ſtandeth right, the continuall vſe whereof will cauſe the Horſe to treade and trauell boldely and ſurelye, becauſe his quarternes being the bearing place, will bee broade and eeuen to ſupport the whole body.

And for the true making of the ſhooe, all the web would bee ſtraite and plaine, not drawne in at the heeles, and quarters narrowe, or beaten to the heeles which many vſe to doe, neither hollowed, if the feete be perfecte, but eeven and flat, with a broad Webbe, the Spunges thicker and more ſubſtantiall, then anye part of the ſhooe, to cauſe the ioynt to ſtand vpright, and ſo wide in the quarters, as both ſides may disbord the Coffin of the hoofe the bredth of a ſtrawe, to garde and ſaue the Coffin of the hooue, beeing the onelye ſtrength of the whole foote, and alſo the ſhooe ſo farre ſette backe to garde the heeles, as may ſaue the ſame from bruſing and cutting with Stones, and vnleſſe the Coffin bee continuallye ſo kept open from hard oppreſſing and incloſing the Tuell of the foote, which is incloſed within the Coffin, whereby the Tuell becommeth bound and impryſoned to

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the great greefe and lameneſſe of the horſe, but the foote and ioynt of the horſe maintained as a principall poſte to ſupport the whole building, for otherwiſe the horſe will become hooue-bound, which many ignorantly call dry foundred, & alſo make the ioint become weake, lame, and full of windegalles.

And therefore when you come to the peircing of the ſhoe of the forefoot, ſpare not to peirce it from the quarter to the hard toe, but not backeward to the heele, & let the ſhooe be ſo peirced, as the holes bee much wider on the out ſide of the ſhoe then within, for the holes of the inſide of the ſhooe would bee no wider then the Shanke of the nayle may well fill, otherwiſe the ſhooe will neuer ſitte faſt and ſteddy, and the circle of the peircing more diſtant frō the edge of the toe, then from the edge of the quarter, becauſe euerie Smith knoweth there is more hold to bee taken with leſſe danger, in reſpect of the tuel & quick of the foote, and all the nailes would be vntoled without ſhoulders, which will ſo ſinke, and ſtrongly fill the hole, as the ſhooe wil ſit moſt ſtrong, then driue the nailes eeuen, leauing as little clime as may be poſſible, & by cutting the hoofe a little with the point of a knife, let the clinch be cleane hid, the which ſhooing would alwaies bee done, eight or ten daies before you trauell your horſe, for by that time the hoofe will be growne to the nailes, to holde the ſhooe faſt.

And for helping of enterfering, you muſt keepe him full of fleſh, and alwaies preſerue the Coffins on the inſide of the hoofes, without paring away more then to make them eeuen for the ſhoes, and abate the

outſide

outſide of the coffin of the ſame foot, & beſides, make the ſpunges of the ſhooes of the inſide of the ſhooes much more thicker then the outſide. Now hauing giuen a perfect direction for ſhooing of hooues fit for vſe and trauell, I purpoſe not to ſpend time in directing how to ſhooe vnperfect hooues, namelie broad, flat, fleſhy, pomiſh and club hooues, and ſuch like, all which if they be natural are onely incident to Iades, not fit for the vſe of man, wherein if I might preuaile, none of them ſhould be ſuffered to beget or bring foorth colts, becauſe it is vnpoſſible for arte to make perfect with continuance, what nature hath made and brought foorth vnperfect. It now reſteth to ſhew, how to tame colts before they come to the ryder, for it is not a proper attribute to a famous and skilfull ryder to be a tamer of coltes, no more then a great learned phiſitian, to be both Apothecary and phiſition.

Chap. 49.

Of taming of coltes.

ALthough I haue formerly ſhewed that the yearely wintering of coltes in the ſtable, will make them moſt tame and domeſticall, as alſo bring many other benefits both to the owner and to the colts, vntil they come to be ridden, which would not be before fiue yeres of age, if you would haue ſtrong, ſound, and durable coltes, which all men deſire: and

although they are more then halfe tamed thereby, yet many things remaine vndone, which muſt onely be directed by knowledge and practiſe. Now when the Colt is made gentle to ſuffer ſaddle and crupper to be ſet on his backe, ſhooes on his feet, and alſo led to water, and walked in the hand, in all gentlenes, then take another gentle Horſe, and ſaddle him and the Colte alſo, and ride vppon the olde Horſe, leading the Colte in a halter, let the ſaddle of the Colte be croſſe girded, becauſe the ſame is a ſure way to keepe the ſaddle in his due place, and the rider from caſting, for if you doe not croſſe gird the ſaddle, when the Horſe is emptie, the ſaddle and girthes wilbe looſe, and if any ſtriuing ſhould be with the Horſe when he is full (if the girthes be not croſſe) by ſtriuing to try his ſtrength, the thruſting out of the wind of his belly, will make either girth or ſtrapp to breake, whereby if he ſhould haue aduantage, he will euer after vpon like occaſion make like aduenture, which may turne to the ſpoyle of Horſe and man, and beſide the girding of a Horſe ouer the belly, when he is full, may breede paine or cholicke in his guts, and other ſuch like infirmities.

Thus done ride foorth a mile or two, leading the Colte in your hand, and ſo come home againe, in all gentle and louing manner, but neuer goe out and come home one way certaine, neither vſually alight at one place, for feare of any euill habit to ſettle in him through cuſtome, wherein if you finde him without reſiſtance to follow and to leade, ſometime alight from your Horſe, when you are abroad, and giue the colte a peece of bread, graſſe

or ſuch like, and ſtand ſtil with him, making much of him, then mount vpon the olde horſe againe, and after you haue ridden halfe a mile or ſuch like, alight & giue him the like reward, ſtill vſing him in all loue, & when you come home againe, reward the colt as before, and then haue him into the Stable, letting him ſtand an houre or two without meat, and then come to him and reward him, and giue him ſome good prouender, by which vſage the Colt will loue you, and deſire your company, and when you haue ſeuerall times thus vſed him, giue him to eat ſuch meat as I haue preſcribed in the title of cures, to cauſe him to followe you whereſoeuer you goe, although hee be looſe.

And oftentimes when you are in the ſtable with him, cauſe ſome drum, gunne, muſicke, or ſuch like to come into the ſtable, and to play or ſhoote, or ſome extraordinarie noiſe or feare, at which time, do you ſtand by him, comfort and cheriſh him ſo much as you may, whereby he may bee aſſured of your comfort and loue.

And if you find that after 8. or 10. daies vſage, he becommeth verie conformable vnto you, ride him ſtill abroad with another horſe, laying a cloake-bagge or ſome heauie burden in the ſaddle, and ſo let him cary it ſeuerall daies, vntill you ſee him as gentle as an olde Horſe, but take heede you doe not diſtemper or vexe him in anye thing, till hee knowe good from euill, but euer feede him and reward him to gaine his loue, neither let him weare any bytt or ſnaffle, but onely a Halter, thus dooing you ſhall bee ſure to haue him obedeient vnto you in

all things, without reſiſtance or hurt to himſelfe, then commit him to a diſcreet and temperate rider, that hath knowledge and practiſe anſwerable to his profeſſion, and he will attaine perfection with great excellencie and pleaſure, and preſerue his bodie in health from ſurfeits, and all his limmes from ſtrayne or hurt, which is a moſt ſpeciall meanes to haue your Horſe moſt louing and tractable to man, and of long health, life, and continuance, to your great contentment: and beware of Horſe courſers taming, if you loue your Horſe, vnleſſe they be of great and approoued temperance, the mother of all vertue.

CHAP. 50.

Of ryding.

BEfore I enter into the vnfolding of the parts of this arte, I thinke fit firſt to ſhew the naturall inſtinct and temperature that ought to be in euery perfect ryder, the onely motiue & true diſpoſer of his deſire, namely the reiecting feare of perrill, and force of paine, the true properties of his fortitude to guide his noble nature, thorough hard and difficult things, to the attaining of the end of his iuſt deſire, becauſe the perfection of euery worke conſiſteth in this, that it be done by a ſtaide and conſtant reaſon, for thereby ſhall he vndertake without raſhnes, and performe without feare, ſo as he ſhal not in any thing ſhrinck or yeelde vnto perturbations or any other humane accident whatſoeuer.

For

For though he looke like death in the face, he will passe by with a smile, and rather haue his blood seene then his backe, which being well imprinted in his minde, pricketh him forward to enterprise and performe those things, that are most excellent, difficult, and fullest of labours and perrils: for as *Aristotle* affirmeth: Whosoeuer wil be valiãt, must be free from all feare of death, constant in aduersities, voide of feare in perrils, choosing rather to dye valiantly, then to saue himselfe cowardly, and so ballanced, he floats stedfastly in the midst of all tempests, because his constant reason and temperature (the eyes of his valour) refine both iudgement & will, from those grosse faults and errors, wherein if nature were his onely guide, he wold fal into, the want wherof is to be holden a iust exception in a professed Ryder, *Nam nisi sũmum praestes artificem, ridiculas sis, et aut laudem eximiam aut risum auferras oportet*: And becauſe euery rider is a creature reasonable, so ought he to be able to yeeld a reason of his dooing, for that hee onely teacheth by reason, an inherent pecular propertie to man, and yet it can not be truly saide, that euery reasonable man is a perfect Rider, becauſe euery man hath not attained the reason of the art, and therefore vnable to teach, *Nam quod nemo didicit, nemo docere potest*. For no man can teach that hee hath not learned, neither can the true order and vse of any arte be vnderstood, wherein euery perfecte Rider ought to staye and followe, otherwise contrary effectes will euermore ensue: for amendment whereof (presuming himselfe a Ryder) proceedeth from one violence to another, and

Minus timoris minus periculis, audaciam pro muro esse, effugere mortem, qui eam contemnit.

thereby the Horſe being a creature ſencible is become a creature ſenceleſſe, for as continuall correction is violence, ſo all violence taketh away pleaſure: but if correction be to remedie a fault, and eaſe griefe, therein is Arte and reaſon, and the effect pleaſure, ſo as it is euident, that when the Ryder is not endowed with valour, true knowledge of the Arte, temperature and practiſe, then are the fruites of Nature ſuch, as Grounde bringeth foorth without mannuring.

Neglectis herenda filix inmaſcitur agris

And therefore the Errors and Faults of this Arte in a man of good conſtellation and temperature proceede onelye from want of true knowledge and practiſe. For as a good player on a Lute or Violl, toucheth no other ſtringes then thoſe that are touched by him that is moſte vnskilfull, yet becauſe the good player is enformed with knowledge and practiſe, hee knoweth what Stringes make that ſound, which the eare iudgeth by the harmonie and agreement of ſound to bee delectable, ſo as thereby he is truly taken for his craftsmaiſter.

Euen ſo, he that will be a good Horſeman and perfect Rider, muſt not onely haue naturall gifts of true valoure, wiſedome and temperance, but alſo true knowledge and practiſe to attaine perfection.

And although it muſt bee confeſſed that euery

euerye good beginninge commeth vnto vs by Nature, yet the progreſſe and growth therein commeth vnto vs by precepts of reaſon, and the accompliſhment by knowledge and practiſe: for nature without knowledge is blinde, knowledge without nature wanteth, & practiſe without the two former, vnperfect.

Heereof it commeth, that vnleſſe Nature, Arte, and practiſe bee conioyned, it will bee vnpoſſible to become a good Ryder, or bee able to knowe, howe, and when to helpe his Horſe, how or when to correct his Horſe, neither how or when to cheriſh his Horſe, the onelye and principall thinges required in a perfect Ryder, And yet if the Ryder that is inritched with Nature, Art and practiſe, ſhall beſtowe all his labour and skill vppon a Royle or Iade, and thinke thorough his excelling knowledge and practiſe to make perfect his naturall imperfections: let him aſſure himſelfe, that hee ſhall *oleum & operam perdere*, loſe all labour and paines beſtowed vppon him, becauſe Arte and practiſe ſhall neuer attaine perfection vppon that ſubiect wherein Nature is vnperfect, no more then Arte can aſſure it ſelfe to make ſtrong Gables of the pureſt Sande: for although euerie Horſe bee a Creature ſenſible, mooued by ſence and feeling, as thinges propper to Nature, and taketh his inſtruction by ſpeech, as man inſtructeth man, which is either by cheriſhing him when hee doth wel, or by puniſhing him when he reſiſteth, yet neuertheleſſe, when a Iade beginneth to bee

taught, and proceede with a continuall perseuerance therein, yet shall hee neuer attaine the perfection of action, because all arte must imitate the natures of the Horse, which to content and please, is the ende of the whole Arte, but where contrarie natures are, there, of necessitie must be contrarie working, & then must needes ensue contrarie effectes, for euerie creature worketh according to his nature: for amendment whereof the ignorant & pretended Rider proceedeth to violence, which nature abhorreth, as Arte doth error and reason vnruely passion, whereby the horse is mooued to perturbation, and then his riding becommeth greeuous and painefull, so as hee knoweth not what to do, no more then an vntoward scholler by whipping to say his lesson delightful, and were it granted that the horse were of a good disposition to yeeld all obedience to the most skilfull Rider, yet shall he neuer attaine to any perfection of action, because nature hath not shaped nor giuen him aptnesse fit for such purpose, no more then a natural foole can by education attaine to true wisdome. And yet verie few Riders neither haue or doe truely iudge hereof, for that no one thing is more manifest in all their writings and actions, then prouisions and meanes to help to make perfect that which is most vnperfect by nature, as though they had neuer learned, that Art can neuer ouercome the necessitie of nature, wherefore I doe wish all such as desire to bee Riders, let them first examine their owne naturall dispositions.

Secondly, to learne to knowe true and perfect shape of Horses; Thirdly, the naturall causes of their good-

goodneſſe and badneſſe. Fourthly, to bee taught by an vnderſtanding Maiſter, and not to beginne without his direction. Fiftly to practiſe, and euermore examine the reaſon of thy practiſe, then ſhalt thou ſee what a hand-maide all Arte is to nature in beholding the actions of the perfect ſhaped Horſe to bee eaſie, readye and perfect according to his perfection of nature, as true qualities bred and brought forth by nature, not by correction, but by all mildenes and gentlenes voluntarily performed, the which all true and perfect Ryders will and ought altogether cheriſh, ſeeing all the Horſes dooing in that beautiful form, that himſelf doth expreſſe when he deſireth to appeare moſt beautifull, ſo that hee doth appeare to the beholder both noble, terrible, and beautiful, being iuſt in his paſe, iuſt in his trot, iuſt in his gallop, iuſt in his carriere, iuſt in his ſtop: iuſt in his manage: iuſt in his bounding: iuſt in his head: iuſt when he ſtandeth ſtill: iuſt in vnion with the wil of the rider, & his head & neck wil be ſo iuſt, & of ſuch ſtaidenes, & the mouth of ſo ſweet & perfect ſtay, as it wil ſeem nature & ſtraineth to ſet forth her own glory: al which natural, & not accidental in a perfect & true ſhaped horſe, as therby is brought to a ſound concluſion & ground by ſweet & gentle meanes, without force or violẽce, wh erein all artes haue their beginning, proceedings and perfecting, howſoeuer the braineleſſe and ignorant Ryder (whoſe anger fore-ſeeth nothing) pretendeth the contrarie.

It reſteth now to ſpeake of thoſe thinges which moſte principally are required by the Art for the true performance of ſuch actions, as Art, requireth either

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for helpes, corrections, or cheriſhings, for reducing the Horſe to perfection of action, fit for the vſe of man.

For he which knoweth truly how to ayde, to correct, and cheriſh a Horſe in his due time, is, and ſo ought to be accounted the moſt grounded in this arte; the which cannot be in ſmall time either attained or performed, and therefore for the true attaining thereof, I would wiſhe that at the firſt, none ſhould vndertake the ſame but by the direction of a good ſchoolemaiſter, leaſt it be ſaide vnto him, as *Timotheus* the beſt player of the Flute of his time, who when he tooke a ſcholler vſed to demaund of him, whether he had made any entrance into that play? which if he had, he tooke a greater reward by halfe, then he did of them that knewe nothing, ſaying that his paines were greater in taking away from his ſcholler that which was naught & vnskilful, then in teaching that which was good, to ſuch as vnderſtood nothing at all thereof: whereunto *Ariſtotle* wel agreed, when he ſaid that he which dooth any thing at all aduenture, not conſidering how well he dooth, ought not to be called vertuous, but he onely that putteth in execution, after knowledge, conſultation, and election. The things that are principally to be vſed, for helpes, corrections, and cheriſhings, I think may be well contayned in theſe three: viz. the voyce, the hand, and the legge: becauſe the voyce by words of art helpeth, and with milde, meeke and gentle words cheriſheth, but by tanting words terrifieth & correcteth. The hand (beeing the inſtrument of inſtruments) vpon the true vſe whereof the ground of

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the art reſteth, by the temperate and ſweet ſtay ther-of, it helpeth: and by clawing or gently patting the Horſe, it cheriſheth, and by ſtriking correcteth: A-gaine, the hand by the ſtroke, ierke or ſound of a wand or rod, it often helpeth by vſing it mildely and gently, or clawing or ſcratching him therewith it cheriſheth, and by ſtriking hard correcteth. Againe, the hand with a bridle in ſlacking it cherriſheth, and by draw-ing it correcteth, and by the guiding thereof it gou-erneth the Horſe as a ſterne dooth the Ship, which in all motions and actions anſwereth to that motion which the hand mooueth. The leg when it gently prouoketh with the calfe, helpeth; when it hardly ſtriketh correcteth: the ſpurre alſo by gentle meanes helpeth, and by hard ſtroakes correcteth; ſo as to bring a Horſe to true obedience and perfection of action, he is to be helped, corrected, and cheri-ſhed: he is to be helped to the end he ſhould not erre, and therein is great knowledge required: he is to be corrected, for his erres and faults committed, wher-in is knowledge, fortitude, and temperance to be v-ſed: he is to be cheriſhed for his well dooing, where-in is both knowledge and reaſon required, whereby appeareth how euery good rider ought to be quali-fied. Of which, namely of the voyce, the hand and the leg, before I come to ſpeake of the action, whe-in the true vnderſtanding heereof is moſt proper, I purpoſe to giue a little further introduction: and firſt of the voice. When you minde to helpe your Horſe therewith, it muſt be with moſt milde & cheareful voice, as to ſay, hey hey: hola, hola ſo boy ſo, hup, hup, enough, enough, no more: & ma-ny ſuch like: but a correction is all contrarie which

is with a terrible or thundering voice, as villaine, Traytor, and many ſuch like, and in cheriſhing the moſte milde and ſweete voice is vſed, as my good boy, ſo my good boy, with an inclination of bending your body to him, and ſuch like, ſo as alſo the ſound of the voice is to be vſed, as wel as a voice pronounced, by giuing a chirke with the tongue, which may be called clacking, in pronouncing wherof the tippe of the tongue ſtriketh the roofe of the mouth, as it doth in making the ſuppoſed ſound drawing neere the greeke word *Clognus*, and ſo alſo there is another ſound of the voice, as *hah hah*: The next, is the hand, which as I ſaide is the inſtrument of inſtruments, in the true vſe and gouernment whereof is the ground of the whole Art, and as for the bridle and the Rodd, they are but deade and ſenſeleſſe inſtruments, without all vſe, when they are not appointed for that vſe, and the temperate and firme hand-bearing vppon a firme and ſweete ſtay, neither too much ſlacking nor to much drawing in euery good horſe, cauſeth a true and iuſt raine, a iuſt bearing, a iuſt ſtaideneſſe, with a light and ſweete mouth in all actions: ſo as, whatſoeuer the horſe doth, is both eaſie, ready & perfect, and being done by delight, muſt of neceſſity be beſt done, becauſe it beſt pleaſeth both man and horſe, neither of them being moued to perturbation greef or pain, & as for the rod & wand being inſtrument onely for the hand, how or when it is to bee borne, offered, vſed or not vſed, I thinke fitteſt to referre the ſame to the proper place hereafter ſette foorth, and for the Bridle which the Italians properly call *Il manico del timone*, the handle of the ſterne, becauſe the Bridle gouerneth the Horſe, as the Sterne dooth the Ship

ſhip requiring reaſon and diſcourſe therein, I thinke alſo fit to referre to his proper place, where the horſes leſſons ſhall be taught.

The third thing is the legges, wherein the vſe of the calfes of the legge, the heeles, the ſtirrop, and the ſpurre are to be handled, I referre alſo to his proper place, whereby I would auoide all teadiouſneſſe and diſorder both for the eaſier attaining of vnderſtanding and the ſure-keeping thereof in memorie, for the blindneſſe of mans wit through the diſobedience of our firſt parents is ſuch, as not hauing a certain preſcript to followe, preſently runneth into error, the which whoſoeuer doth not knowe, hee knoweth nothing, and is ignorant of himſelfe, diſpiſing al diuine and humane witneſſes, and the example of all ages; & therefore I haue onely deuided the ſame into certain preſcript generall groundes or rules to followe, whereof the Ryder ſhall haue dayly vſe in the teaching of the whole art to his horſe and ſchollers.

Firſt when the Ryder beginneth to teach a young horſe, or a young Scholler, let him follow the order of a diſcreete Schoole-maiſter, that teacheth Children to write, who at the firſt intreateth and entertaineth the Scholler into his ſchoole in all louing ſpeeches & gentle vſage, aſſuring him, that in his ſchoole is nothing but paſtime, pleaſure, and delight; and ſo winning and calling him vnto him, cauſeth the ſcholler to take pen, paper and inke, and in a moſte milde and gentle manner ſheweth him how to carrie his arme and hand, and holde his Pen, and then how to make the firſt letter, the which when the Scholler attempteth, although it be verie bad don, yet in reſpect

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of the infancye of his knowledge and willing minde to perform, is not onely to be commended, but rewarded of his maiſter, wherby the ſcholler is ſo farre encouraged and imboldened, as hee ſeemeth ouer ioyed and ſtill deſireth and laboureth to goe on to be taught, and to make manye letters, but the diſcreete vnderſtanding ſchoole-maiſter verie mildelye and comfortablie reſtraineth his deſire, to write otherwiſe or more then he knoweth fit, vntil he haue made the firſt letter moſte perfect, in all which time the Maiſter will not ſuffer his Scholler to vſe his owne way, or to write faſt, alwaies directing him, vntil he haue made the firſt letter moſte perfect, and ſo teacheth him fom one leſſon vnto another, vntil he can do euerie one in perfection, and then afterwards in a gẽtle & ſlow maner teacheth him how to ioine thoſe letters in all perfection, and ſtill keepeth the Scholler in the continuall vſe and practiſe of perfection, ſo as oftentimes the Scholler through his aptneſſe of nature, ioyned with the apprehenſiue loue of his diſcreete and louing Maiſter, commeth oftentimes to greater perfection then his teacher, both in faire and ſwift writing: euen ſo would young Schollers in Riding, and yong Horſes in their begiming be taught, whereby all their actions might bring delight & admiratiõ to the beholder. For by milde teaching, ſlow teaching, not weried with long teaching at one time, but giuing often breath, high keeping in courage, often rewarding, great familiaritie, no change of ryder til he be perfect, no change of bitt, no rough bitt, no cutting or galling noſe or mouth, but gentle feeling, no beating nor whipping, no violence nor paſſion,

ſion, but with all ymitation of natures delight, maketh all the Horſes actions more then wonderful, becauſe Nature hath a naturall loue to it ſelfe, and an innated hatred of all things that be enemies vnto the ſame, which is plainely teſtified by that naturall Sympathy and Antipathie, which may be obſerued in all creatures, as the Lambe which neuer had experience of the Wolues crueltie, yet at the firſt ſight of him doth tremble and flie for feare.

Chap. 51.

Correction.

SEcondly, that the Rider neuer correct his horſe, but when gentle meanes and cherriſhing will not preuaile, for no doubt hee will willingly yeeld by gentle meanes, if it bee made ſenſible vnto him, what, how, and when to doe, but that Horſe that will not by gentle meanes be mooued, let the rider aſſure himſelfe, that hee is of a bad nature, but if any thing ſhall happen wherin of neceſſitie correction is to bee vſed, then let *Salomons* direction bee followed, who as hee was the wiſeſt that euer was, or ſhall bee, ſo did hee keepe more horſes then anye King, that hiſtorie mencioneth, who ſaith, that an vntamed Horſe becommeth fierce, but if he offend,

correct

correct him(ſaith hee) in the inſtant time that hee erreth:wherein how many doe offend,all mens eies are witneſſes,beholding the common horſe-breakers & ignorant ryders to miniſter violent and horrible correction,when the beholder cannot finde a cauſe, nor himſelfe expreſſe the reaſon: but *Salomon* ſaith, that correction is to be miniſtred in the inſtant time, that he erreth,and not when he is ignorant , whereof I haue before ſhewed the difference;for error euermore taketh that for true which is falſe, ſo as it appereth,that when a horſe hath bene taught,and yet notwithſtanding erreth in the ſame,he hath beene truely taught, *Salomon* would haue him in that inſtance of time puniſhed for that error, but not to puniſh him for ignorance.

Chap. 52

That teaching is not fit for ſuch Horſes, as nature hath not framed fit to be taught.

THirdly that all Ryders loſe no time in teaching,club-headed,diſtorted,hatefull countenance,fleſhie,gourdy lymmed,ſhort,thicke necked,fleſhie chopped, hauing their heades ſet to their necks as a Hog,lowe fore-parted, narrowe,ſhallowe breſted,and euill ſhaped Iades and roiles, but turne them either to the Carters, Carmans, or Paris-Garden ſtable: for euerie particuler nature (that is the tempe-

temperature of the elements in euery particular bodie(without al cõtradiction)cauſeth & maintaineth the particular actions of the bodie wherein it is:and as I haue formerly ſhewed,and will defend againſt al that ſhall oppoſe the contrary: and that ſuch ſhaped Horſe were neuer compounded or framed of a true temperature of the elements, and therefore vnpoſſible to be reduced to perfection of action,other then by great force, which nature abhorreth, and that is but for a very ſmall time, whereby they ſhadow the glory of the kingdome,diſparage the iudgment thereof, diſcourage many noble and heroicall gentlemen, either to become breeders, riders or maintainers of Horſes, and caſt miſts ouer the perfection of our Engliſh riders, when not any nations of the world haue better, as euidently appeared in that late renowned and famous rider, Sir *Robert* A*lexander* knight deceaſſed, I may not compare him with A*lexander Magnus*, but in the true art and knowledge of riding,I euer eſteemed him A*lexander Maximus*,whoſe excelling knowledge and practiſe of himſelfe, and his worthy ſchollers,of this Engliſh nation, might,and may,not onely range themſelues in the former rancks of the beſt Horſemen of the worlde, but reach with victorious armes at the golden fleece, and victoriouſly wreſt and wring the victory out of the victors hand,although ſometimes (yet a ſmall time) their glories haue bene ecclipſed and their hearts wounded,with the ſtrangers good, as about the 18. yere of the raigne of that moſt bleſſed and euer renowned queene *Elizabeth* deceaſſed, when *Proſper* the Italian Horſe-conrſer floriſhed,

may be remembred, *ſed dies dedit, quod dies negabat*, for within few yeres hee was meritoriouſlie with infamy reiected, as not worthye the vnworthieſt horſemans place, raiſe therefore your ſpirits, and dayly more & more endeuour the true knowledge and practiſe of Horſemanſhip, which principallye conſiſteth in the true knowledge of breeding, wherein you ſhall ſee your vnderſtanding inlightned with the beames of diuine Nature, and becauſe in euerie part of this tractat, I haue deſired all and euerie one in his place and calling, to put all ſtrength thereunto, I heere conclude, and heartily entreate all and euerie one.

Adde manum.

Chap. 53.

Chap. 53

Now of the Bridle, Saddle, bringing the Horſe to the blocke, the mounting and ſeate of the Rider, and then to the execution of the action of teaching.

Hen the Horſe is made gentle, familiar, & fit for the Ryder to teach, put on a headſtall, with a Chaine or Cauetſane ouer his noſe, with a paire of ſtrong raines, but ſo looſe and eaſie for his noſe, as may neither hurt nor abate his courage, or his quick & freſh feeling, and in all gentle manner ſet a ſaddle on him, with an vpright ſhort pomell, ſo as the true vſe of the hand may not bee hindered or harmed, the bolſters whereof would be broad in the top, to incloſe the thighe, and yet to beare ſo ſlope as the knee bee not pinched, neither the thighe kept from the true reſting place, the ſeate whereof would be of reaſonable length and largenes, the Bolſters behinde bearing forward to incloſe and ſupport the thigh to the former bolſters, the ſtrappes therof broade and verie ſtrong, with broad girthes, and verie ſtrong and broade buckles, and croſſe girded, ſo as the ſaddle may reſt firme on his backe, wherby the ſeate will be eaſie, ſure, & certaine without motion, leauing the neere ſtirroppe leather almoſte halfe a hole longer then the right ſtirrop, and although the Horſe be gentle, yet becauſe hee hath a new maiſter and rider not knowne vnto him, beeing neither aſſured of himſelfe, nor of that his Ryder

would haue him to doe, ſo as it may bee truelye ſaid, hee is not himſelf, that is troubled in minde, therfore to keepe him from feare and perturbation, I would haue a quiet, ſtaide horſe alſo ſadled to be rid before him, and then bring them both to the block, but the olde Horſe firſt, and then the Coit, at which time let the Ryder vſe all milde & gentle words to the young Horſe, making the Raynes of the Bridle eeuen and iuſt, holding them in his left hand, not ſtiffe, nor altogether remiſſe or looſe, and ſo ſoon as he is mounted on his backe, ſit quietly there a while, leaſt anye ſudden motion ſhould breede perturbation in the Horſe, and vntill the Ryder haue ſetled himſelfe in the Saddle, his Noſe directlye anſwering the Horſe: his fore-toppe betwixt his eares, his legges hanging ſtreight downe, neither thruſting downe the toe, nor lifting vp the heele, but with his foote in ſuch eeuenneſſe in the ſtirrop, as as if he ſtoode vpon the ground, the ſtirrope leathers rather ſhort then long, winding his toes ſomething nearer to the horſe-ſide, then the heele, holding the Raines eeuen & iuſt with his Creſt, eeuen with the point of the withers, little aboue the Maine, with his Thighes and Knees cloſe to the Saddle, and his feete reſting in the ſtirroppe in due place, not too far thruſt into the Stirrop, with an vpright and ſtraite body: his Ridge-bone anſwering the Ridge-bone of the Horſe, ſo as the Horſe and Ryder may neuer ſeeme but as one body in all motions, during which time, clawe the Horſe with your hand, to put him from feare or hard conceite of his Ryder, that done, goe forward about two paces faire and ſoftly, and ſtay againe, making much

much of him, & ſo ſoftly and quietly to the place, where the rider meaneth to tread out a ring, all which muſt be donne by the ryder, bouldly and without feare, and as he muſt be thus vſed in going forward, ſo muſt he be vſed in treading and pacing out the ring in ſome new plowed ground, that is moſt deepe of mould, where firſt let the olde Horſe enter, betwixt two furrowes, ſo far as the rider may haue ſpace enough and mould enough, and follow with the young Horſe cloſe vnto him, which will cauſe him the willinger to goe, becauſe he is directed and guided by the olde Horſe, by which meanes he ſhal not be any waies diſcomforted, then let the olde Horſe (the young Horſe following) enter on the right hand, ouerthwart the furrowes, and tread out twice together a round ring, conteyning in circuit about 30. paces, & beeing come about the ſecond time, where he beganne, tread out the like ring on the left hand, and after he hath ſo gone twice about, let him begin againe on the right hand, & ſo continue vntil he haue gone about the left ring 4 times, & the right ſix, that done, go faire and ſoftly out of the ſelfe ſame furrow where he began, about 30. or fortie paces, and there ſtand ſtill, keeping his head and bodie right in the path, remembring alwaies to haue ſome go by, to ſignifie his true doing, and to helpe if neede be, and then goe very gently backe againe from the place he came, and there let the rider alight, making much of him, by coying him, giuing him a little graſſe, hay, or bread, in his mouth, to procure and win his loue, and thus let him be vſed for two dayes with a Horſe before him,

and after let him leade and beginne himselfe, to treade and pace the Ring in this gentle manner by the space of ten daies, keeping a temperate, staide and firme hand vppon the Reines, with a sweete feeling stay, carrying his fore-head as Rammes do, when they goe to fight, whereby hee shall not onelye Reine well, but beare his heade iust, stayed, and light, and when hee knoweth what to doe, and that for the same hee is euermore cherished, hee will striue to doe it faster & faster; with the continuall keeping of your hand steadye, hee will doe it with a wonderfull pride and delight: and by giuing of libertie and hastie dooing, will worke the contrarie.

In the pacing of the Ring, you may not carry ouer hard hand, to dull the sence; but so temperately, as the feeling may be alwaies fresh, otherwise by the violent haling thereof, by much galling his Nose, whereof hee would willinglye haue ease, to auoide the same, he wil set his head & necke awrie: the true vse therefore is, that standing in the Furrowe iust and streight with his bodye, you moooue him gentlye to goe forward, and in the verie motion turne him on the right hand, by drawing verie softlye the right Rayne shorter with your right hand, lowe, vnder the Pomell of the Saddle, whereunto if hee yeelde (as no doubt but hee will,) especiallye hauing trodde the same before, presentlye make much of him, neither drawing nor slacking the Reyne: at which time of dooing, both for ease

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of the Ryder and Horſe, if neede ſhall bee, let ſome skilfull bodye (but his Keeper were moſte fitte,) come on his left ſide to his foreſhoulder, and thruſt him in by little and little, and then the Ryder alſo by the Calfe of the left legge, and the clacke of his tongue to bee a helpe to make him goe forward, but if the horſe bee ſuch as I haue deſcribed, hee will doe it voluntarilye and perfectlye without ſuch helpes; but if hee ſhould not in the verie motion of the turne, to drawe the Reyne with your hand, as before, whether it be on the right hand or on the left, all which muſt bee done by gentle dealing, ſo as hee may hope for reſt and quietneſſe, whereby hee will bee readye to doe whatſoeuer you will: but if hee bee a ramadge Iade, or of euill diſpoſition by Nature, for my owne part I eſteeme him not of any worth to be kept, as I haue before ſaide, and therefore the excellent breede is euermore to bee increaſed and cheriſhed: for doe not all Ryders vſe all meanes of Art and practiſe to remooue imperfection, & to reduce them to perfection for the vſe of Man, for whoſe onely vſe they were created? whereunto the vnperfect ſhape by all the Arte and knowledge of man, cannot haue perfection with continuance.

Hauing ſpoken of pacing the Horſe in the Ring, it followeth, that after the ten daies expyred, the Horſe bee taught to trotte the Ring, which muſt be begun in as ſlow & gentle trot as he was in his firſt beginning of pacing, increaſe his ring-turns by

two & two euery day, vntil he make ten turnes for the left ring, & 12. for the right, which wil increaſe his ſwiftnes, whereof he would be reſtrained vntil he be moſt perfect (as I haue ſhewed in teaching the ſcholler to write) & then wil he do it in the greateſt grace and pride that may be, which is the true propertie & qualitie of all Art, euermore to effect perfection, during which time of beginning of trotting, he may not be ridden with wand, nor weare any bytt, vntill he be moſt perfect in trott, ſtoppe, and turne wel on both hands, and not by any meanes ſuffered to gallop, vntill hee can alſo perfectly aduance, by which meanes he will be iuſt in his pace, iuſt in his trot, iuſt in his ſtoppe, with a ſtaide head and necke, being the chiefe goodneſſe that nature and Art affordeth.

Wherefore when you begin to trot the Ring, be ſure that at the firſt he bee moued therunto, as gently and quietly as you can deuiſe, and ſo to euerie action whatſoeuer, vpon a ſtayed, temperate, and firme hand, with a ſweete ſtay, & with a true reyne, that is, that his noſe be iuſt vnder his fore-head, neither too much out, nor too much in, which is the iuſt placing and ſetling of the head, which will make him haue a pleaſant mouth, when hee commeth to weare the bitt, and in this conſiſteth the chiefe point of Horſemanſhippe, becauſe hee is ſo to be maintained in all his actions, the which is moſt eaſie to bee done, and continued, if the horſe bee of perfect ſhape and ſpirit, but if he ſhold make reſiſtāce for that he is either rammage or euill broken, then trot him ſwift with quickneſſe of voice, rod, and ſpurre, for the time of his trotting is the fitteſt time to make him forgette

his

his toyes, and to attend his way, and if all this wil not helpe, then ſpare not to gallop him, and then be ſure he will be a I ade from the beginning to the ende, for a Horſe of good temper and perfect ſhape, can neuer be of ſo bad nature and qualitie.

Wheerfore I thinke fit now to ſhew, how to make your Horſe perfect in ſtop, after you haue ended the number of your Ring turnes, which is to trott your Horſe right out in the middle furrowe betwixt the Rings, vntil you come at the place of ſtop, and there to make a prettie ſtay, keeping his bodye right in the pathe, wherein, if the whole body, or any part ſtand ouerthwart, ſeeke not at firſt to correct him for the ſame, but let a foote-man direct him to ſtand right in the pathe, by thruſting in that part which ſtandeth out of order, or you may cauſe the horſe to goe farther in the ſame path, and ſtoppe him, holding that raine ſtraiter on that ſide, whereon hee moſt forceth your hand, then on the other, which wil enforce him to keepe right, which when hee yeeldeth, euermore cheriſh him, and after it will be good to trot and ſtop him on a ground that is a little ſteepe, which ſomething falleth, and immediately riſeth, but when he is perfect, then you may doe it on a ground verie ſteepe: but to teach him to goe backe, you muſt (as I haue ſaide) keepe a firme ſtayed hand on him, without giuing libertie, and then ſtriking him on the necke with your rodde, and in that inſtant time ſay *backe, backe*, but if hee refuſe, let a foote-man with a rodde gently ſtrike him on the knees, & ſo by gentle pulling in of your hand and fayre meanes win him, and when he yeeldeth, cheriſh him.

Hauing

Hauing ſhewed how to ride your Horſe without wand, bit, or ſpurre, I will now ſhew you how to ride with all three, and the true vſe of the hand vpon the bit, the chiefe & only principall point of horſemanſhip. Firſt therfore when you ride with a wand, take it very warilye, that the Horſe bee not feared therewith, & to aſſure the horſe therof, preſently after you haue receiued it, coy and ſcratch him about the necke with the end thereof, and for the carrying thereof it muſt be in the right hand, with the point vpright, and when you would vſe it, let the point fal cloſe vnto him as occaſion ſhall require: but in your manage lay your hand on your right thigh, and the wand croſſe the Horſes necke, and when he hath made his courſe and turned on the right hand, then before the end of his ſecond courſe, when he is almoſt ready to tourne on the left hand, lift your hand and rod, & hold the point right foorth on the right ſide, againſt his eye, and as he changeth turnes, ſo change your rod of the one ſide and of the other; but if your Horſe will not turne on the ſide you would haue him, euermore beat him on the contrary ſide: and when he is any way diſordered, carry the wand on the contrary ſide, and when you would haue him carry his forepart light, ſtrike him on the ſhoulder and forelegs, and when you would haue him light behinde, ſtrike him one the rump and hanches: and thus much for the vſe of the wand as occaſion ſhall ſerue.

Now for the true vſe of the bit, which is an inſtrument onely guided and directed by the hand, & becauſe the ground of the art of riding dependeth wholly

wholly vpon the vſe and true gouerment of the hand, being guided by reaſon and diſcourſe, ſo as the Horſe in all motions and actions is and ought to anſwere to that motion, which the hand mooueth, I may not paſſe the ſame ouer-lightly.

Firſt therefore let the bit that you firſt bit your Horſe withall, be gentle and pleaſant, yet ſo that the gentlenes cauſe him not to diſpiſe you, nor the hardnes driue him to diſpaire; for you muſt vnderſtand, that knowledge alwaies preſuppoſeth reaſon, and reaſon ſence; and ſence and reaſon conſiſt in true mediocrity, and therefore amongſt the moſt learned precepts that were written in the temple of *Apollo* in *Gracia*, this was in the ſecond place nothing too much.

SOLON ſaide nothing more then enough, PITTACHVS doe all thinges by a mediocritie, ſo that all difference betwixt good and badde conſiſteth in a certaine mediocritie, which CICERO calleth the beſt of all thinges; for when you preſſe him with the bridle, if hee carryeth his head well, yet muſt you preſentlye eaſe your bridle hand, and make much of him, becauſe hee ſheweth himſelfe obedient vnto you, and whenſoeuer hee doth anye thing well, and with delight, you muſt bee verye heedefulnot to vexe him, as if your deſire were to torment him, but euer ſo winne him, as hee may bee willing to pleaſe you.

So likewiſe when you beare a firme hand with a ſtay; & thereby the Horſe doth bring in his head,

and

and yeelde to your hand, yet you muſt ſhorten the raines of your bridle, till his head bee ſetled in due place, that is neither to carie his fore-head too much out, nor too much in, & ſtil maintaine him in ỳ forme in all his dooings, yet that it exceede not mediocrity or temperature, but remaine light on the hand with a ſweet mouth. Thus hauing ſhewd you, that it muſt be done, I will ſhewe you how to doe it, by keeping this order: ſtay your horſe temperately with the bridle vpon a ſtayed hand, as his reſiſtance ſhal require, without giuing any libertie, then with your rodde ſtrike him gently vpon the bowing of the necke, prouoking him with the ſpur on that ſide, hee moſt wryeth his buttock, to the end he may goe iuſt, vntill he draw backe one of his forefeete, which if hee doe, make much of him, and then ſtay a while, and do the like, drawing onely the bridle, for the former cheriſhing will cauſe him to vnderſtand you, and then wil he goe lightly backe with both the fore legges, when you touch him on the necke with the rodde, ſaying with a lowde voice, *backe*: at which voice with the feele of the rodde and drawing of the bridle, he will goe backe to your deſire, and alwaies after, when hee is out of the due and true ſtay vppon the bridle, doe the like, that is to goe backe in forme afore-ſaid, and although ſome diſorder be committed, haue no diſpaire, for you ſhall finde him eaſily wonne to a good mouth, by this vſe of a temperate and firme hand, which is by the mediocritie of ſlacking and drawing, which is propperly tearmed a ſweet ſtay, which the *Italians* call *Dolce Appoggio*, making him light vpõ the hand, champing the bitt with great pleaſure, and a ſtayed

What is a temperate and firme hand.

ſtayed head in due place, the true tokens whereof are iuſt rayne, iuſt ſtaide, and light borne head with pleaſure on the bit, being properties inſeperable in euery perfect ſhaped Horſes actions, but becauſe it may ſeeme very difficult to haue continuance of perfection in euery action, although it is common vppon ſtop, or ſtanding ſtill, to be in order, yet perhaps vpon motion, he will leaue playing on the bit, and beare vpon the hand, eſpecially vppon the maine careere, which commeth for want of true knowledge how to maintaine and continue the hand iuſt and firme with a ſweete ſtay, ſo as he may take pleaſure on the bit, and therefore how to maintaine a Horſe both in furious and quiet dooings, is to be conſidered of, if then at any time he make any diſorder, note it dilligently, and by and by ſtay fayre and gently, and make him go backe as you did before, for in going backe he wil bring himſelfe into his right order again, then preſently make much of him, and forthwith mooue him forward, faire and gently, till he come to the place of ſtop, and as he muſt be thus vſed in going forward, ſo muſt he be vſed in treading of the rings, firſt gently vppon the pace, vppon th e trot, and ſo vpon the gallop, in practiſing wherof you muſt preciſely obſerue that it be done with a temperate, ſtayde, and firme hand, otherwiſe he will gape, thruſt his tongue vppon the bit, or ouer the bit, to defend himſelfe, thruſt his head out ſudd ainely, pluck it in diſdainefully, or elſe ſhaking or mooving his head one way or other, to be freed from the preſſing of the intemperate hand which is to him violence and contrarie to Nature,

the

the which Art ſhold euermore labour to pleaſe. The true forme & practiſe of drawing the bridle, is alſo to bee learned, which is, that being mounted in the Saddle, let the Ryder draw the Raines equall, and if the Horſe know not the Bytt, then let the Bytte bee verie ſlack, and hold the Raines in his left hand, with the little finger and ring finger betweene, vnder the pomell of the ſaddle, as neere the withers as he can, and then with the right hand draw the raines ſoftlye and equally together through the left hand, ſo as the ſtanders by can ſcarce perceiue, the which hee may not remooue, vntill he feele the Horſe begin to ſtay vpon the bytt, & then there hold them without ſlacking or farther drawing, vntill hee peruſe whether the head ſtandeth in true forme, which if it bee not, then let him a little yeelde his left hand againe, and ſtanding ſo a prettie while, bring his left hand to his former place againe, where the Horſe made the firſt ſtay vppon the bytte, but if you perceiue the Horſe doubteth whether to put it out, or bring it in, which will bee hardly perceiued, other then that then, hee ſtandeth without motion vppon the bytte, then drawe the Raines with your right hand, ſomewhat more through the left hand as before, but ſo little and gently as can ſcarce bee perceiued by the Beholders, for ſo muſt all the motions of the hand bee, and then keepe it firme and ſtayed a prettie while, and then if hee yeelde, though verie little, keepe your hand ſtill at one ſtay, neither ſlacking nor drawing it, wherebye hee will feele the eaſe hee hath gotten by yeelding, and then preſentlye make much of him, but if it happen the

Raines

Raines fall ſlacke, remoone not your left hand, but drawe the Raines through your left hand, as before, for they may not be ſlack vntill he ſtay againe vppon your right hand, whereunto whenſoeuer he yeeldeth, make much of him, continuing ſtill in this ſort to ſolicite him, till his head be in his due place, that is neither too much out, nor too much in, after which time, if hee beare not light, let his keeper ſtrike him gently on the knees of his fore-legges to make him go backe, whereby he will bring in his head, and then will the bit mooue, and your hand finde eaſe, but be very carefull at that inſtant, to keepe your hand ſo firme, as you neither ſlacke nor drawe in, to the end he may feele and reteyne the eaſe of his owne motion of yeelding, which willingly he will not looſe, beeing delightfull to nature, but take delight to ſtir the bit in his mouth and goe backe withall likewiſe, the which when you finde, are tokens of the winning of his mouth, which beeing won, with obſeruation of good order, may be brought to continuall perfection.

Thus I haue ſhewed you ſo much as Arte may helpe, but if the ſhape and nature of the Horſe be oppoſite and repugnant, as in the greateſt number of Horſes it is, howſoeuer for a time it may ſeeme perfect, yet no doubt it cannot be of continuance, and therefore ſtill deſire all men, to put their vttermoſt helpe for to increaſe a perfect breede of Horſes, and increaſe of temperate teachers.

But

But becauſe in the whole Art of Ryding there is no one thing more difficult, then to make a Horſe Trott iuſt, and that the pefection thereof is the perfection of all other his iuſt dooings, I purpoſe a little farther diſcourſe heerein, fearing that I haue beene too briefe, ſo as diuers doubts may ſtil ariſe amongſt ſuch as haue not had long knowledge and practiſe therein.

Wherefore obſerue that when you are teaching your horſe heerein, or in any other leſſon, that you doe not trouble him, with anye other leſſon at that time, neither ſuffer him to begin to learne any other, vntill he be verie perfect in that he is in learning.

2 Secondly that you doe not ſuffer anye other to ride him vntill he be perfect in ſuch leſſons you purpoſe to teach him, leaſt he be confuſed by diuerſitie of hands, and man-ner of teaching.

3. Thirdly, when hee is brought to a iuſt ſtay of head, and aſſurance of the bytt, then doe you mainetaine him therein to a full perfection.

4 Fourthly, when he is out of order, then ſtay him and make him goe backe, as before is mencioned.

5 Fiftly, when he is in order, then make much of him, and ſtay not long, but with a firme hand faire & gently put him into his pace againe.

6. Sixtlye, if hee continue in his good order, make much of him, giuing your body, with a gentle motion of the calfes of your legges, mooue him to doe it more ſpeedily, the which if he be by nature good, he will quickly performe, alwaies remembring to keep a firme hand, vnleſſe by bringing in his head, the raines

Reines fall ſlack, which muſt be then drawne as hath bene tolde you.

7. Seauenthly, if his trot continue not light vppon your hand, ſtay him, cauſe him to goe backe, which will bring him in order againe, and then gently put him into his pace, & ſo to his trot as before; which being wel done, cheriſh & coy him by all the ſweeteſt & beſt meanes you may, ſo that you may ouerwin his loue therby, & ſo for that time leaue him, & lead him home by ſome leading line, in which time giue him a little graſſe or hay on your hand, and ſcratch him, & ſpeake to him with the moſt louing words you may, which will make him at your next exerciſe, doe all thinges to your greateſt content, & within twentie daies he will pace and trotte in ſuch order, as alwaies after you may trot him moſt ſwiftly in the rings or in manage.

8. Eightly, in his ſwift trot, by all meanes keepe your true ſeate and firme hand, ſo as he loſe not that excellent forme and grace before preſcribed, but do not galloppe him vntil he be iuſt and perfect in his ſwift trot, & then out of that trot, to put him to a quiet gallop in the large ringes, euen to the ſtoppe: but beware you draw not your hand haſtily to you, but by a little ſway of your bodye, backe and hand together, and ſtay your hand there til he come back a ſtep or two, & there ſtay him & ſuffer him not to go forward, & in that inſtant make verie much of him, & ſo let your hand and body go to the place againe.

9. Ninthly, if he ſhould then offer to goe forward, ſtay him with the like ſway, and then alight & lead him home, making much of him, as before.

10. Tenthly, to aſſure your ſelfe of the right vſe of

this hath bene ſaide, and of the perfections therof, pace your Horſe ouerthwart ſome deepe fallowe, as faſt as you can for halfe an hower but ſuffer him not by any meanes to trot, keeping your hand in a firme and temperat ſtay, as before: and if you ſtill finde his head in due place, his cariage light & pleaſant vpon the bit, you are aſſured you haue gained the perfection of the hand, and the true vſe thereof for the teaching and making of a yong Horſe, wherin obſerue that if he be of perfect ſhape, his head wilbe in due place, & light vpō the bit, without art.

Now a little I purpoſe to ſpeake of the Horſe that is alreadie taught, and brought to perfection, wherin a good rider hath ſmall neede to vſe any rod, or other help, but to keep his true, iuſt, and perfect ſeat, becauſe the Horſe by the leaſt token or motion of bridle or ſpur, will do all thinges in ſuch time and meaſure, as the beholders will iudge the Horſe and rider but one bodie, one minde, and one will; and therefore how the reines ſhould be caried, placed & vſed, is the onely thing to be ſpoken of. The reynes you muſt holde in your left hand, placing the little finger and ring-finger betwixt the two reines, and the thumbe cloſe vpon the reines, ſo as the hand remooue not from the creſt of the Horſe, for by the motiō of the hand it is ſignified to the Horſe which way you would haue him turne: which is by ſtreyning the reyne on that hand you would haue him turne, and ſlacking it on the other: the order and manner thereof hath bene and is yet diuerſly vſed of the beſt horſemen, and therefore I leaue it to euery mans vſe as he findeth it moſt fit: but in running at the Tilt, where the Horſe neither doth or can turne,

the

the rider muſt not draw the bridle towards the Tilt, but only ſtrainethe reine that is next the Tilt to make him cary his head towards the ſame.

1. But becauſe the true ſhape and goodnes of nature of the Horſe is, it that art attendeth & worketh vpon, in thoſe Horſes the rules of arte haue perfection with continuance, ſo as the Horſe that is of perfect ſhape and well taught, ſhall not indanger winde or limbe, or deformity of body.

2. Next, your perſon ſhal neuerbe in perill by rearing or running away.

3. Thirdly the rider ſhall neuer be grieued with heauy bearing vpon his hand, but performe all with great delight: neither ſhal you need Cauetſane, muſrole, martingale, or ſuch like, but only falſe reines.

4. Fourthly & laſtly, this teaching will manifeſt the difference betwixt true knowers and ignorant ryders, which doings the Horſe doth repreſent & expreſſe when he would appeare moſt beautifull, and thereby make both the rider and himſelfe appeare moſt noble, terrible and beautifull to beholde, with ſuch delight to the beholders, as they will ſeeme to be rauiſhed with delight; all which is attained by good diſcretion, taking of time with temperance, which of few is little regarded, rather ryding without order, and with ſuch extremitie of ſpur and rod, that for want of breath they commit many diſorders, whereby the poore Horſe is cruelly tormented being no other then to ride as mad men without diſcretion, and as paſſionate and furious men without reaſon.

After your horſe hath pefectly learnd ſwiftly to trot

perfectly to ſtop,& perfectly go back;then ought he to be taught perfectly to aduaunce, which is by lifting vp both his fore-feete iuſt and euen together, like vnto a goate,ſomewhat aboue the ground, and ſo let them fal euen & iuſt,twice or thrice together: the true dooing wherof wil cauſe him to make a iuſt perfect mannage,and a ready and perfect turne: for the attaining whereof,trot him gently fortie or fifty foote in ſome plaine way, then giue him a iuſt ſtop, which he wil truly perform, becauſe he hath before perfectly learned the ſame, alwaies keepe a ſteady, pleaſant, & perfect hād on the bridle: then inſtantly with a milde voice, ſay,*hup*, *hup*, ſtriking him in that inſtant with your wand on the right ſhoulder,& alſo with both the calfes of your legs together, but ſpur him not, if poſſiblye without it hee wil aduance,the which with a little labor,& patiēt teching,no doubt hee wil attēpt to do, 2. or thrice together;the which if he do,then in that inſtant make much of him (althogh it be very meanly done) & pauſe a little time & giue breath,then trot him again in like maner,the like diſtance of groūd,& as before,ſo gently vſe him again,ỹ which if he do better aduāce,make much of him,but if he do not better euery time hee is taught, you muſt ſtil ſolicite him vntil he doe better,& then preſently coy him, & make much of him: all which muſt be with temperance,& not with furie, and be ſure to giue him breath, and not to be raſh or haſty, neither forget to make much of him,when at your direction hee doth any thing well;ſo ſhall you cauſe him to doỹ ſame moſt delightfully, & alſo ſencibly aprehend when he doth wel whatſoeuer you deſire, & after that he can in plain groūd perfectly aduāce,

then

then teach it him gently vpon the hanging knole of a hill, to bring him perfectly to ſtop, and runne ſlyding vpon his buttocks or hinder legges, which is moſte praiſe-worthy, beautifull or gracefull for manage and turne, and therefore let him do it moſt perfectly before you teach him any other leſſon: and when he can doe it perfectly vpon a ſoft trott, then vpon the ſwift trot & afterwards doe it vpon a ſoft gallop, and not before, but neuer vpon a ſwift gallop, vntill he be perfect both in turne and mannage, remembring the manner how I tolde you to make a Scholler write as faire and perfect as his maiſter: & be ſure to obſerue (if it may be) when you teach him to haue one by that can iudge of the good or euill dooing therof, the want wherof is a principall cauſe of moſt errors, becauſe the Ryder cannot iudicially ſee whether it bee as it ought, that is iuſt and true, and with comelye grace: whereby manye faultes and errors are committed and continued, which by the helpe of a skilfull director, would bee eaſily amended in the beginning, for *principio mederi multo melius quam fini*, to amend a fault in the beginning, is far more eaſie then when it hath bene long accuſtomed: for if he aduance too high, and not iuſt and euen, and with a good grace, as hee ought, then may the fault be ſpeedily found, and eaſily amended by immediate correcting him, with one, or with an euen ſtroke of your legges and the wand, with a ſweete ſtaied hand on the bridle, which with few trials, will amend what is amiſſe, and the end full perfection.

And for the teaching of your horſe to yerk, becauſe

thereby commeth much more hurt then good, I leaue to entreat thereof. And whereas ſome apoint many helpes for Horſes that are harder, to turne on the one ſide, then on the other (although I confeſſe their general deſire is more apt to the left hand then to the right) yet to a Horſe of good nature and perfect ſhape, little Arte will ſpeedily helpe, and to teach thoſe Horſes that are otherwiſe ſhaped, is but to teach an Aſſe to run vnder a bridle, and may truly ſay with *Horace*, *O infelix operam perdas*, O vnfortunate skill to looſe thy labor, and ſo ſoone ſhall a ryder bring a Iade to perfection, as an Aſſe to play on a harpe: for as a good Horſe by the ſound of a trumpet is ſtirred and mooued to battaile, ſo *Suem abigat citius, quam animet ad pugnam*, the Sowe is therby ſooner chaſed away, then incouraged to fight, becauſe nature hath not made her for that purpoſe.

It now remaineth to ſhew when to make the halfe turne and the double turne, the chambetta, the manage, to paſſe a ſwift cariere, the coruet, & ſuch like.

The next leſſon he is to learne, after he is very perfect in thoſe I haue ſet down, is to make a true & iuſt halfe and double turne, which would be in this maner. Firſt when you haue gently trotted, ſtopped & aduanced your Horſe the length of a ſhort cariere, teach him gently and mildly to make the halfe turne (beginning alwaies on the right hād) that is to turn him with the helpe of your left leg, that his head may ſtand that way which before his taile ſtood, which is called a halfe turne, becauſe he maketh but halfe a circle; but if in the turne he ſet his head that way it ſtood at firſt, that is a whole circle, and therefore

fore called a whole turne ; but let him firſt doe the halfe turne perfect, and let that bee his firſt leſſon, & learne it very perfect before you teach him the double turne, which muſt be done by helping him with your voice, and Calfe of your left legge, and not at firſt by any meanes to haue him ſpurred, if he can be otherwiſe brought vnto it, becauſe to ſpur is a correction, which may not bee done but in that inſtant when he hath committed an error, and not while he remaineth ignorant what to doe; by which meanes vndoubtedly being a ſencible creature, he wil euermore perceiue his errors and offences, wherby with little correction he wil eaſily amend any fault; & neuer driue him to diſpaire, for hauing formerly attained a perfectiō of a iuſt, euē & ſwift trot in the rings, (the verie true ground of all other leſſons) he will eaſily turne on the right hand, ſetting his head that way his taile ſtood; the which being perfectly attained, then cloſe it vp with another halfe turne on the ſame hand by the preſcribed helpes, ſetting his head and all his body in the ſame pathe it vvas at the firſt: then giue breath, and make much of him, and then make him doe as much on the left hand, and ſo to change from hand to hand, leauing alvvaies on the right; remembring that the tvvo firſt halfe turnes be done more leaſurely, then the tvvo laſt halfe turnes, vvhich muſt be done more ſpeedily, and then make him doe as much on the left hand, & ſo change from hand to hand, leauing alvvaies on the right. Thus by often making much of him vvhen he doth vvell, taking leaſure, & giuing breath, you ſhal vndoubtedly, if he be of good nature & perfect ſhape, make him do

ſwiftly, loftilie, and iuſtly, & with ſuch grace as ſhall bring to the vnlearned beholder wonder, and to the skilful, admirable delight.

In the doing wherof, firſt obſerue whether hee bring on the contrarie legge orderlie.

Secondly, that hee doe it after the firſt bound of aduancing, and after at the ſecond or third bound.

Thirdly that you alwaies begin on the right hand and end on the right.

Fourthly, that after he is perfect in dooing of the whole turne, that you make him doe it ſwiftlye and roundly, without ſtop or ſtay of the halfe turne, and ſpeedily in the cloſing of euerie whole turne, and in ſo narrow a roome as may be.

Fiftly, after he is perfect as aforeſaide, giue him on each hand three whole turnes, wherof let the firſt be verie faire and ſoftly, beginning at the right hand and ending at the right, in the dooing whereof you muſt alwaies helpe him with your tongue, your rod and your legge, whereby a continual vſe before you teach him any other leſſon (which would neuer bee done vnleſſe he be perfect in the leſſon hee is learning) you ſhall in the end with diſcreete and temperate teaching, bring him to an admirable perfection, keeping time and meaſure, that the one bee not ſwifter then the other except the laſt, which euermore would be moſte perfect and ſpeedy.

Now to proceed to the managing of a horſe, the true ſignification whereof is to bee rightlye vnderſtood, by ſuch as endeuour Horſemanſhip, for *ignoratis terminis ig noratur & ars*, to bee ignorant of the termes, is to be ignorant of the Arte, I take it to be a

compound

compound of theſe lattin wordes, *manus* and *ago*, for as the ſterne of a ſhip dooth guide and gouerne the ſame by a ſweete and gentle motion, ſo the hand (being the inſtrument of inſtruments) doth guide & gouerne the Horſe to euerie action, and therefore may fitly be ſaide *manu agere*, or as the Italians properly call *Maneggiare*, which is as much as skilfully to handle. And therfore when the rider ſhal exerciſe the Horſe perfectly and gracefully in his place, trot ſtop, aduance, double or ſingle turn, cariere, gallop, leape, caperiole, coruet, aſſaut, or whatſoeuer, the hand being the principall actor or *primus moter*, may truely and aptlye bee called mannage, which cannot truely be done without the generall knowledge and practiſe of the generall preceptes of the whole Arte. And as all the former exerciſes muſt bee taught and begunne to be exerciſed vpon a ſoft pace or trott, and not with a galloppe, euen ſo ought his managing to be.

And although many worthy Horſemen haue and doe onely reſtraine managing to gallopping, and to bring too and froe in one ſelfe pathe, by halfe reſt, whole reſt, or without reſt, as when the rider manageth with halfe reſt, cauſing the Horſe at the end of euerie managing path, after hee hath ſtopped to aduance twice together, and at the ſecoud bound to turne and reſt one bound: doth not the Rider therin exerciſe the trott, the ſtoppe, the aduance, and the turne which he formerly learned, and according to the ſame maner: or when he manageth with whole reſt; and turne him at the third bound, and reſt two boundes: Or manage him without reſt, by turning him

him immediately vpon the ſtop, without anye taryance or reſt at al, which only is moſt common with vs in England, and yet the manage with the halfe reſt is moſte neceſſarie for attaining of perfection; doth not the Ryder keepe and maintaine the Horſe in one path, one place of ſtop, making him keep his ground, and therein carrie his head, necke, legs, and all his body iuſt, cloſing his turne roundlye, and in narrow roome, with true time and meaſure in euery action, as he hath bene formerly taught? how then can managing be properlye referred to one onelie action, when it is the perfect acting of euerie action and leſſon he hath learned? wherin when your horſe is moſte ready and perfect, you may increaſe the often dooing of his leſſons at your will, and make alteration of his turnes and exerciſes, to finde out the perfection of his obedience, and when the ſame are artificially and perfectlye performed, then may the rider be truely ſaide a perfect manager, in all which alterations beware of furious paſſion, or of longer exerciſe, then you finde ful breath and delight in the horſe; wherin if there be any omiſſion, be ſure there cannot be perfection of the thing deſired: for as patience is a braunch of magnanimitie, fortitude and greatnes of courage, ſo impatience is a weakenes & imbicilitie, of a baſe, vile, and contemptible nature, becauſe choller & anger are enemies to al reaſon, & therfore ſaith *Salomon* he that is ſlow to anger is better then a mightie man, and he that ruleth his owne minde is better then hee that winneth a Cittie.

Now reſteth it to ſhewe what are the principall things that are to be obſerued in the true managing

of

of a horſe. Firſt he is to be taught his manage with a ſoft trot & not with a gallop: my reaſon is, becauſe therby he may at the firſt, ſencibly apprehẽd what he is to do, & how to do; the which when he knoweth, if he be of good nature & perfect ſhape, he will not only do it moſt willingly, but perform it moſt beautiful, graceful, & praiſe-worthy, which is by bowing of his houghes behinde, to turn round with the chã betta, which is by holding vp the forefoot on that ſide he ſhold turn, whiles he bringeth ouer the contrarie leg, and ſetteth it not down vntil he haue cloſed his turn, ſo as therby he ſhal carie both his forefeete aboue the ground, to his great praiſe, and not trayling vpon the ground which is diſgracefull.

When you teach your horſe (which is after hee can ſtop wel, aduance before, and turne readily on both hands) then with a ſoft trot come to the place of ſtop about 20. paces in length, and make him aduance twice together, & at the ſecond bound turne him on the right hand (for on that hand you muſt alwaies beginne) helping him ſo, that by bowing his houghs behinde, hee mooue his fore-part orderlye, then immediately in gentle maner trot him back to the place you came frõ, & then & there after he hath made his ſtop, at the ſecond bound of his aduancing turn him on the left hand, obſeruing the like order vntil you haue gone 10. or 12. times, and at the laſt, cauſe him to aduance twice together, & thus much for the halfe reſt, the which when hee can perfectly doe, you may teach him the whole reſt, which is to aduance thrice, & at the third bound to turn, but be ſure he be perfect in one leſſõ before you teach him another.

Now

Now becauſe the mannage without reſt is moſte propper for Iades, I omit to entreate therof, becauſe I wo ld not admit *Aſinum ſub freno*, an Aſſe to weare a bridle: in all your managing let your body ſtill accõpany your horſe in the action with a good grace, And vvhen he hath verie perfectlye learned his manage, on a ſoft trot, then may you manage him vvith a gallop, giuing him on each hand one ſingle turne: and a little before you turne him, holde your rodde on the contrarie ſide, vvhereby hee ſhall knovve on vvhat ſide to turne, and at the ſtop make him to aduance, either vvith voice, rod or ſpurre, alvvaies remembring to giue breath, and euermore beginne vvith a gentle gallop, vntill he be verie perfect, and then time will bring him to a perfect and ſwift manage: but I wiſh you ſo to vſe & exereiſe your horſe, as when hee is become a perfect Horſe, you may long be maiſter of a perfect Horſe, and not to ſpend or ſpoile him in a little time, in teaching of him needeleſſe toyes.

There might be much more ſpoken of helpes and corrections in managing, but becauſe they are proper to Iades, or elſe to horſes that are euill taught, I omit them: for if your horſe be ſuch as he ought, & your ſelfe temperate and diſcreete (otherwiſe I wiſh you not to profeſſe your ſelfe a Horſeman) you ſhall heerein finde ſufficient.

Cariere. After your Horſe is perfect in ſuch leſſons as haue beene formerlye remembred, and growen to his full and perfect ſtrength, hauing learned al his leſſons without ſwift gallop, and therein ſo ready as may be wiſhed, then beginne with him with a ſhort

Cariere

Cariere, in a faire ſandie way, & with a liuely voice put him forward, forcing him to runne ſwiftlye, roundly, & ſmothely, with a ſteady head, and lightly to ſtop him ſelfe on his buttocks; then turne him on the left hand, & ſoftly pace him to the other end of the Cariere path, and there ſtop him and turne him againe on the right hand, and ſo leaue. And as this paſſing a cariere or ſwift gallop, muſt neuer bee done or taught, vntill hee be moſte perfect in all the leſſons, ſo muſt it be done verie ſparingly, as once or twice in a month at the moſte, ſo ſhall hee doe all things with admiration, and of long continuance.

Chap. 54.

Bound and Leape.

Some haue a deſire to haue their Horſes to bound, leape and yarke, and becauſe I know it would be moſt exactly done, which cannot bee but by the beſt ſpirited Horſes, tending altogether to their deſtruction, and a matter rather of delight, then good vſe, I leaue it to the diſpoſition of the owner, wiſhing much rather to haue it omitted then practiſed, vnleſſe there were more plentie of Horſes that are meete for the ſame.

Chap. 55.

Of the Capriole and Coruetti.

THe difference betwixt theſe twois, that the Capriole or Goates leap is alwaies in going forward, and the Ctorueti ſtill in one place: theſe are to be learned & taught by one order, but neither of them ſhall euer be well learned and exactly done, vnleſſe your horſe be very perfect to ſtoppe, which is by much bending the elbough of the hinder houghes or heeles of the horſe: now the Coruetti may in ſome ſort reſemble the dauncing of the Beare at a ſtake; for when he daunceth and praunceth vp and downe in one place, lifting his forefeete euen and iuſt together, ſeeming to turne if he might be ſuffred, that is properly the coruet, the which is neuer well done, vnleſſe he bee iuſt and ſteadie of head, and body, bowing the hammes of his hinder legs, as if hee would ſitt or ſlide on his buttocks. And the Capriole is in the ſame manner yet ſtill going forward, ſeeming as though he wold yark behinde by aduancing his rump, but doth not: and as hee doth it forward, ſo will he doe it backward and ſide-long.

Now you are not to teach your horſe either of theſe, vntil he be abſolutely perfect in thoſe former leſſons before mentioned, becauſe theſe leſſons before mentioned, becauſe theſe leſſous are only learned by ſtopping & aduancing, the which if he haue once perfectly & long practiſed, then trot him for diuers daies vpon ſome hanging groũd: & vpon the

knole

knole of the hill on the ſame ground, make him to aduance twice together, the which he will very quickly do; then help him with the ſound of your lips, to trot two paces farther, and there to ſtop and aduance twice together at the end of the two paces all the length of a hanging hill downeward, remembring euermore to cheriſh him when he doth well, and to giue breath, that all his doings may be done with delight, otherwiſe he will neuer do it worthy commendations; and by this vſing of him, you ſhall haue him vvithin a little time at euery time that he ſtoppeth & aduanceth, if you helpe him vvith your vvord in ſaying *hup*, and vvith your rod by ſtriking him vpon the forepart of his ſhoulder; and in his vvell dooing thereof make much of him, he vvill go from ſtop to ſtop, aduancing both forefeet and hinder Joynes vvith time & meaſure ſo oft as you vvil, and in ſuch iuſt, euen and ſtaid manner, as vvilbe very delightfull ro beholde,

Novv becauſe I vvould not haue you begin any leſſon, but by the direction of a perfect ſchoolemaiſter, and in that courſe ro continue, ſo muſt you endeauour your ſelfe to knovv the reaſon of all your doings, and therefore be ſure to be alwaies preſent at the excerciſes of the moſt skilfull Horſemen, and as *Salomon* ſaith, let your foote tread often vppon their threſhold, read the beſt writers, and when you are able to iudge truly, and to make difference betwixt good and bad, make aſmuch practiſe as you may, and then neuer doubt to become a perfect Horſeman, and be able to teach your Horſe whatſoeuer is fit for a Horſe to doe, and a man to knowe.

And

And if I ſhould now diſcribe the forme and faſhion of all manner of bitts, I thinke it needeleſſe, for two reſpects: Fiſt for that *Laurentius Ruſius*, in his booke written in latten, intituled with the Greeke word *Hyppoatria*, ſignifying the medicine or cures for Horſes, as alſo Maiſter *Blundeuile* in his booke, & diuers others haue verie painefullye performed the ſame. When you ſhall knowe the perfect ſhape of good Horſes, and the perfection of the true knowledg of their nature, in this treatiſe moſt plainly deſcribed, you wil acknowledge the multitude & variety of bits, not to be of any vſe, & beſides, hauing diuers good Bit-makers within this kingdõe, who can exactly make as many perfect bits as art cã require, I haue thought fit heere to reſt, and not to make volumnes of needles matter.

Nulla placudior quies niſi quam ratio compoſuit.

Gentle Reader, thou ſeeſt how briefely I haue entreated of the Art of riding, and yet I doubt not but ſufficient to the vnderſtanding Reader, And much better then teadiouſnes to a young Scholler: But whoſoeuer he be that deſireth to be a perfect rider, and a good Horſeman, muſt labour and ſtudie to attaine the true knowledge of nature, becauſe nature & Art are ioynt pattentees with practiſe, without which it is impoſſible to attaine to perfection in either, ſo muſt hee alſo abandon the ſtudye and practiſe of apiſh toies, and violent helpes: I knowe, *Non omnis fert omnia tellus.* Euerie ground is not fitte for euerie ſeede, nor euerie man for euerie action, nor euerie Horſe for the ſaddle: ſand dooth not

make

make good cables, neither hempe good morter: Let me without offence put you in minde of that famous and worthy ryder M. *Fredericke Grison*, and others whose workes of ryding (if without affection) they be read and digested, there will apeare therein a perfect picture of ignorance, in the true knowledge of naturall causes, or at least the reiecting of the force thereof, which no doubt caused him and them to publish so many needeles, forced, fond, and friuolous helpes for the perfection of riding, and to set foorth in number Fifty seuerall formes and fashions of bits, thereby to perswade, that art can perfect the imperfections of Nature, wherein there is not any truth, more manifest, then his and their imperfection in true iudgement,

And yet who seeth not, that the Byas of mens consent hath drawne the same to be applauded and practised of all horsemen, in all nations, and beleeued as an Oracle from a deuine power. I do entertaine, & reuerently esteeme the most of his grounds and rules of riding, and account not any to haue written better; but to set foorth so many & infinite helpes and corrections, onely proper and peculier for Iades, whome all art, knowledge, and wisedome of man shall neuer perfect with continuance, cannot but manifest a weake iudgement, and palpable ignorance of nature; and therefore all must acknowledge, that euery man by nature, is the obiect of change. A tree, the fruite whereof is neuer ripe but in the latter seasō, his nature cannot easily be discerned whiles it is greene: you must see the bud, the

bloſſome and the fruite, before you can iudge, *Il di doda la ſera*, it is the euening muſt comend the day, ſaith the *Italian*, and ſo muſt you clenſe and grinde the corne before you can eat it, & then no doubt, ſhal our virtue grounded vpon rules of reaſon, purſue & effect that which our fate hath promiſed, *Inueniet viam aut faciet*, ſhe will either finde a way, or make one: for God dooth nothing that concerneth vs without vs, were it not then a Star of merrit for euery man to giue his thoughts a ſtronger wing to flie, with petition to our moſt ſacred Soueraigne for the placing and planting within euery ſhire and county of his kingdomes, a ſufficient vnderſtanding ryder? But alas, who ſeeth not, that the beſt enterpriſe is blaſted in the bloſſome, by a ſiniſter and ſcandalous perſwaſion? and yet I am aſſured, *Facilius eſt errare naturam, quam diſſimilem ſui princeps poſſit rempublicam formare.* And therefore I do wiſh the ſentence of *Brutus* deeply planted in the hearts of al Brittanes, *Vicit amor patriæ, laudiſque immenſa cupido*: that one and all did thirſt in husbanding the honour of their country and their owne vertue: and withall, ad their induſtry to the inuocation of diuine aſſiſtance: ſo as great Brittaine may ſo flouriſh in Horſemanſhip, as they may ſay to all Horſemen of other nations, as Plato ſaid to *Dioniſius*, *Quid enim communicabit, Olla ad cacatum?* wherein can their earthen pipkin benefit our braſen pot?

Auida eſt periculi virtus.

Quem ſua culpa premet, deceptus omitte tueri.

CHAP. 56.

Chap. 56.

Short infallible rules to be obſerued and practiſed by euerie Horſeman.

1 DOe not gallop your horſe before he can ſtop well.

2 Doe not runne him before hee can ſtop in his gallop.

3 Doe not ſwiftly gallop him before he can ſtop, aduance, and turne readily.

4. Doe not make him a runner before he bee ſixe or ſeauen yeres olde.

5. In all his dooinges, from the beginning to the end, keepe his reine true, and his head ſteady, for it is the foundation of all.

6. In the morning earely when hee is emptie, and before he eate any thing, teach and exerciſe him euerie morning once, vntil hee bee perfect, and after, twice in a weeke is ſufficient.

7. In all his teaching and exerciſe, doe it moderately and temperately, and leaue him alwaies after the well dooing of his leſſons, both in breath, and with a good mouth.

8. After he is perfect in his leſſons, exerciſe him not alwaies in one place, neither keepe your ſelfe to a iuſt and certain inſtance of time, viz. neither more nor leſſe, neither longer or ſhorter.

9. In managing your horſe, doe not gallopp him ſwiftlye at the firſt, but with a ſoft pace, and ſeldome with a gallop.

10 In correcting your horse for an error, correct him euen in the instance of the time that he erreth, and not otherwise, and when he doth wel be sure to make much of him.

11 In the time when your Horse is fit to run, that is, when he is of full strength, and in perfect breath and emptie, obserue in him fiue things: viz. that he

1 Gather roundly.
2. Go smoothly.
3. Beare his head steadily.
4. Runne swiftly, and
5. Stop lightly.

This must be after, & when he is perfect in all his lessons, and in greatest perfection of strength, for before that time it doth,

1. Distemper hand and mouth.
2. Diminisheth strēgth.
3. Maketh him ouerreach.
4. Faint-hearted & yeelding.
5. Performeth all things disgracefully.

12. In all his teaching and exercise:

1. Begin softly.
2. Goe forward more speedily.
3. Performe the last couragiously.

13 Lastlye exercise and performe all your actions with an vpright body, your stirrops short, and keepe your legs and your seate gracefully, and comely, and do all without feare or perturbation of minde.

Imperia dura, tolle, quid vitus erit.

Chap. 57.

The cauſes of ſickneſſe and death: in the true knowledge whereof conſiſteth their preſeruation.

Hen I had learned the double conſideration of nature. Frſt in the incorrupt ſtate and puritie of creation. Secondlye in the degenerated condition of corruption, I could not finde the leaſt iarre and diſagreement in the primarie nature of Horſes, though compounded of the contrarie natures of the foure elements: but as an vndefiled nature tempered by proportion, without the leaſt diſcord, but after mans pride had broached the deuils ſuggeſtion by the taſte of the forbidden fruite, then appeared the Rebellion of the elements in all creatures, ſince which time there is not found a difference of any other cauſe of their diſeaſes. But to leaue the teſtimonies of long experience, let vs proceede to ſhew the truth heereof more particular, & to know that the firſt cauſe of naturall diſeaſes and death of all horſes is contrarietie of the elements in the compound: for all corruption preſuppoſing alteration, which is onely betwixt, and by meanes of contrarie qualities, contrarietie of the inherent qualities (beeing the onelye cauſe of alteration) is alſo cauſe of the compound corruption: for our experience telleth vs, that thoſe things wherein are left diſagreement, are of longeſt continuance, &

ſo the inherence of contrariety, one ſpeciall cauſe of the horſes 'diſſolution; the reaſon is, for that their bodies conſiſting of the euer-iarring elements, Fire Ayre, Water and earth, haue alwaies an vnreſiſtable home-bred cauſe of diſſolution.

Whercin health of horſes conſiſteth.

For by conſent of Philoſophers, and reaſon it ſelfe ſetteth downe (as an vndeniable truth) that ſafetie from diſeaſes, & the life of horſes, & the chief maintenance therof (conſiſteth principally) if not wholy, in the due and iuſt proportionall temperature of the foure firſt qualities, heate, colde, dryneſſe & moiſture, and til their diſproportion there is no danger of ſickneſſe or anye growing death: for ſickneſſe

What is ſickenes.

cannot bee defined other then the diſproportion of thoſe foure qualities, whereby the part whereunto the ſame is incident, is diſabled to performe his naturall function, ſo as the diſproportion of the foure firſt qualities, & their ſwaruing from their iuſt temperature, is the cauſe of the horſes diſſolution, wherby in euerie horſe we ſee a declining from his in-

The cauſe of their diſſolution.

grafted Nature, which increaſeth according as his age altereth, and therefore his diſſolution cannot bee auoided: but Nature, like a kinde mother is neuer wanting to the neceſſities of her ofſpring, and therefore hath beſtowed on the horſe a facultie to reſtore that diſabled part of ſickeneſſe through the aſſimulation of nouriſhment applyed thereunto, leaſt there ſhould follow a ſuddaine deſtruction, againſt which I doubt may bee propoun-

Queſtion.

ded, viz.

If there may bee reſtitution of the part diſabled whence commeth death the end of Nature?

To

To which I anſwere, that the impurity of that ſupply, for the reſtoring of that outward part, by degrees tainteth that perfection of the reſtitution, and by a continuall mixture, at length corrupteth it, for as in the mingling of water with wine, the greater the infuſion of water is, the more is the infeebling of the wines force, till at length it be cleane opreſſed and extinguiſhed; ſo is it in the caſe of reſtitution of health, wherein though at firſt the naturall meanes retaine their puritie and naturall qualitie, yet at length by the continuall mixture, there followeth a totall and perfect corruption of the integritie, for if by the reſtoratiue facultie, there could be a perfecte ſupply of that which was loſt, the Horſe might for any impediment in nature bee preſerued in perpetuall health, for as the mediocrity and puritie of oyle, dooth preſerue the light of the Lampe, ſo too much thereof, or a little water being contrary in qualitie, dooth quench the ſame; euen ſo, if the faculty that doth reſtore the diſabled parte of the Horſe, be either too much or any way impure, it dooth little auaile to perfect reſtitution to the diſabled part: and although the ſame be pure, yet ſhall it taint the perfection of reſtitution, and in the end by a continuall languiſhing, be cleane conſumed by a home-bred enemie, where by little and little it ſpoyleth him of perfection of reſtitution. Againſt which, it may be alſo replied, that not-withſtanding the imperfection of reſtitution, yet there maie be an endurance, and

Anſwere:

The reaſon:

perpetuall preſeruation of the ſpecies or kinde of horſe, becauſe they haue a facultie of procreation, to propagate their kinde, that though euerie horſe of neceſſitie muſt dye, yet may he leaue another of his owne kinde, of as great perfection behinde him, wherby there might be a continnall and euerlaſting ſucceſſion.

Anſwere. To this I anſwere, that if a corruption be graunted in the particuler, it followeth (a rule in reaſon) to graunt it in the ſpecies, for the ſpecies being a thing exiſtent onely in imagination, not hauing any euill being, but as it is conceiued of in the particulers, the like muſt be concluded of in the general: but to ſhew it by a demonſtratiue proceeding, let vs obſerue the like courſe of the decay in the ſpecies, as there is in the indiuidium: for as the facultie of reſtitution is to the particular, ſo is generation to the ſpecies, in caſe of preſeruatiõ; for as the reſtitution of the part diſabled, the ſupply is not ſo pure as that which was loſt; the particulers decaying by little & little, are at laſt cõſumed, euen ſo by procreatiõ the maintenãce of the ſpecies, and the puritie of the part diſabled, being by degrees and by time diminiſhed, at length there followeth euen of neceſſitie an abſolute corruption; by reaſon that the particulars, whoſe function the generation is, being by continuance of outward nouriſhment corrupted; the ſeede, the matter, and meanes of propagation cannot but be tainted with like corruption: and this is a chiefe reaſon why Horſes are not ſo health-full, but of leſſe continuance then they were in the firſt creation, like as the diuiſion of any thing finite, that by often detraction, though

Note. The reaſon why Horſes are not of ſo long continuance as in former time.

though but of little quantitie, the whole becommeth at length vncapable of diuiſion, ſo by continual waſting of the kinde, there followeth at length euen of neceſſitie a totall and inuincible extinguiſhing: from whence I conclude, that it is vnpoſſible for horſes to be of ſuch perfection of excellencie, as in their primarie creation, or to laſt and continue without diſeaſes and death, hauing inwardly in their nature, ſufficient and vnpreuentable cauſes of diſſolution.

Hauing thus euidenced the truth of theſe two poſitions of diſeaſes and death, and that there is a time of endurance vnto euerie particular horſe, and vnto the whole kinde; and learning by experience (the naturall and true mother of knowledge) that among the particulars there are differences in nature of diſeaſes and death, both in length and ſhortneſſe of time in continuance, it remaineth that I ſet down the cauſes of this naturall difference, which cannot be done, other then by propounding the receiued cauſes of the length and ſhortneſſe thereof, according as they are more or leſſe in the Horſe: and ſo iudge of the effects.

Chap. 58.

The causes of long life.

IT is euident, that all Horſes that were neereſt vnto the beginning, were clearer & leſſe tainted with corruption, & therefore in this laſt age of the world, they are in a more extreame degree of corruption, by reaſon of that frequent alteratiõ in the elements, when euery mutation addeth ſomething to the begun impuritie.

Now touching the cauſes of long life, I wil briefly diſcotomiſe them, becauſe they are either

Inward,
or
Outward.

The inward cauſes are either naturally engrafted or obtained by { Arte. / Induſtrie, and / Wiſdome.

Now that which is naturall, is of neceſſity in the good temperature & proportionate mixture of the foure firſt qualities in the body. For heate that is vnproportionate to the quantitie of moiſture, rather haſteneth death, by the too ſpeedy conſumption of his moiſte foode, then any way prolongeth life.

So alſo too great cold that ouerſwayeth the quantitie and vertue of naturall heate, ſhorteneth life: and ſo likewiſe it may be ſaid of the exceſſe of the other two contrarie qualities, moiſture and drought: for

too

too much moiſture oppreſſeth the naturall heate; as wee ſee greene wood quench an vnequall quantitie of fire: ſo that the good and iuſt proportion of temperate mixture are true cauſes of long life, for all mixture of ſuperfluities is againſt theſe three:

1. Nature.
2. Enemie to good digeſtion.
3. And ſound Nutrition.

The firſt cauſe

Now if it be demaunded what this iuſt proportion is, and when they are truelye tempered, ſo as may be beſt auaileable for long life? the anſwere is, that heate and moiſture are then well proportioned when neither the moiſture with his too greate quantitie, deuoureth the heate, nor the ouermuch heat too ſuddenly conſumeth and eateth vp the moiſture: yet muſt the heate haue a kinde of dominion ouer the moiſture, elſe it cannot bee able to nouriſh the body. For in nutrition, the thing nouriſhed by reaſon of the inſtrument ordained for that purpoſe, muſt actually work vpon that wherby it is nouriſhed: & becauſe that euerie agent muſt be proportioned vnto the patient in the equalitie of exceſſe, therefore muſt the heate, being the vegetatiue ſoules actiue inſtrument of Nutrition, haue dominion ouer the moiſture, the ſubiect matter of that faculty.

Temperature is a firme and ſtanding habit of the body.

The ſecond cauſe of long life, is the moderation of their naturall appetite of eating, being auaileable, either in exceſſe to kill, or in moderation to ſaue, by which moderation, the horſe ſhal daily repaire the decay of his humidity by

The ſecond cauſe

ſupply

ſupply of moderate nouriſhment, and neuer ouerwhelme his heat with aboundance of moiſture, neither mingle his radicall moiſture with too much ſuperfluous impurities; for the extreames are dangerous, both exceſſe & defect: to much eating, hindering good digeſtion, and ingendering crudities; & to little eating, giuing occaſion of the heats too ſuddaine preuailing ouer the moiſture, both which are friends to ſicknes and death.

Note.

The third cauſe:

The third cauſe of long life is moderate labour, a thing very auaileable to digeſtion, diſperſing the nouriſhment into the parts of the bodie; and as a bellowes to kindle and reuiue their natural heat: for ouermuch reſt, by exceſſe of humors, cooleth the bodie. And as the elementiſh fires which wee vſe, vnleſſe it be ſometime blowne and fed as it were with aire (which in naturall qualitie is moiſt) is extinguiſhed, ſo their naturall heat without moderate labour and excerciſe, is after a ſort caſt a ſleepe, or rather benummed: whence proceedeth that other daughter of dulnes (collection of excrementall ſuperfluities) their heat not being able to digeſt their receiued nouriſhment; and thence commeth their many corruptions, and ſincke of vnnatural humors, as we ſee ſtanding water ſooneſt putrifie and gather filth. And therefore beware to trauell Horſes before they haue thoroughly digeſted their meat, for thereby they clog their ſtomackes, and make them vnfit after concoction, and withall fill their bodies with ouer rawe humors, which by excerciſe are diſperſed thorough the veines, into all the partes of the bodie. And therefore neither too much labour,

neither

neither tovehement nor yet continual, for theſe by conſuming of the ſpirits, are like hurtfull; neither too little, for continued reſt and idlenes engender putrifaction.

The fourth cauſe of long life, is moderate vſe of ſleepe and waking, for they are the maintenance of life in their mediocritie, and both hurtful if beyond meaſure; for the immoderat watching waſteth the ſpirits, and conſumeth the vitall iuice; cauſes leannes, hindereth the operation of the ſence, and dryeth the marrowe & the braine, and the moderate ſleepe hindereth health, dulleth the naturall heate, and conſumeth the moiſture: and ſleepe is but a vapour aſcending from the ſtomacke to the braine, which benummeth the braine for a time, and keepeth the bodie ſenceleſſe, and the ſooner and more prouoked by full feeding. The fourth cauſe of long life.

The fift cauſe of long life, is to keep a Horſe from exceſſiue ſpending himſelfe vppon Mares, for it is deaths beſt harbinger, for it waſteth the ſpirits, weakeneth the ſtomacke, and dryeth vp the braine and marrowe, and therefore the reaſon why a Mule, being a mixt creature, begotten betwixt a Horſe and an Aſſe, is longer liued then either of them, is for that his iuſting in that kinde is but once onely in the whole courſe of his life. The fift cauſe.

The ſixt cauſe of long life, is moderate riding in lõg iournies, for by the immoderat emiſſion of heat into the outward parts of the body, it kindleth the fire of cholor, which being vehement, is an horror vnto nature, and inflameth the blood, ſo as if the Horſe at that inſtance be not very empty and cleane, The ſixt cauſe

in

in the body, the blood and humors being mingled together, are through the violence thereof, diſperſed into all the parts of the bodie, and then a ſuden colde taken vppon it (which ſeldome eſcapeth) the ſame dooth preſently putrifie the blood, and congealeth it to the ineuitable danger of the Horſe.

The ſeuenth cauſe:

The ſeaueńth cauſe is wholeſomneſſe of ayre, and ſoile, cleane keeping, the ſtable ſweete; cleane, olde and dry meat: when he is in the ſtable, dreſſing him in ſome ſhed out of the ſtable, that the filth of his bodie do not come neere his manger, neither ſtinking litter lying vnder the manger, continually fuming vp to his head, neither euill ſauour neere to the ſtable.

The eight cauſe.

The eight cauſe is, not to trauell or labour a Horſe that is taken from graſſe, vntill he be purged and clenſed from his ſuperfluous humors, which he hath gathered at graſſe in the time of his reſt and full feeding, the which being many, by his trauell and heat, will by the veynes be diſperſed into all the parts of the bodie, which afterwards cannot be taken away without great perrill; and when hee is made cleane, he will draw his breath long, and be cleane and empty betwixt his Iawes, without any impoſtumation, knob, or kirnell.

The ninth cauſe:

The ninth cauſe is, to keepe the Horſe whiles hee feedeth in the ſtable, from all rawe and greene meat, the mother of many vnnatural humors, and the nurſe of many inward diſeaſes, proceeding from the aboundance thereof, and the corruption of blood.

Th

The tenth cauſe is, to keeep the Horſe from eating and drinking, whiles he is hotte, for that weakeneth the hearte and ſpirits, hindereth appetite, and maketh digeſtion vnperfect, and often times preſent death. The tenth cauſe.

Thd eleuenth cauſe is neither to waſh nor walke him after trauell and labour, but to ſet him in the ſtable, warme clothed and painefully rubbed and dryed, and if neceſſitie inforce, to waſh his legs with beere and butter, or diſh water, or beefe broth made warme, and clenſe, cleere, and rub them thoroughly, both cleane and dry, and litter him with plenty of ſweete ſtrawe, and if he haue not drunke in the time of his trauell, then when he is colde, and has well eaten, giue him warme water to drinke vvith a little Malte, Meale, or Bran. The eleuenth cauſe:

The twelfth & laſt cauſe of long life, is, to put often times into his prouender, the powder of Anniſeeds, Licoriſh, Fenegricke, Turmericke, Bay-berries, the powder of brimſtone, white Lillie rootes ſmall chopped, Ennula campana rootes ſmall chopped, or the povvder thereof, Rootes of Polipodium of the oke ſmall chopped, or the povvder thereof, Sauen ſmall cut, Marſhe vvoorme-vvood ſmall cut, or the povvder thereof, Garlicke ſmall chopped, Tobacco ſmal chopped, Hearb of grace ſmal chopped, Iſop, Horehovvnd, and Coltefoote ſmal chopped, or ſome of them, vvhich vvill keepe him found and perfect from all inward diſeaſes. The twelfth cauſe.

Thus hauing briefely ſet dovvne the inward cauſes of long life, wherout you may deduce the cõtraries, ſicke-

ſicknes and ſhort life, for ſuch is the diſpoſition of Horſes, and of all creatures bodies, that by the continuall combat and enterchangeable dominion of the euer-iarring elements, they often change their primary conſtitution, ſo that if there were no cauſe of tranſmutation, which notwithſtanding are many and manifolde, yet hauing that home-bred cauſe within them, that would in time alter their temperature; for we ſee, the ſame bodies in youth and old age, diuerſly tempered euen by the variation of their originall conſtitution, and the infallible cauſe of their diuerſitie and difference, although many times not the onely cauſe, but that onely which proceedeth from the inward ingendred cauſe of deſtruction, thorough ſome accidental, immoderate contingent or vnnaturall action, which ſometime happeneth in their full ſtrength and perfection, for that which is onely naturall, neuer paſſeth from one extreame vnto another, but by the meane.

Ariſtotle in his tripertite diuiſion of ages.

And although experience (the naturall and true mother of knowledge) & time, the mother of truth, who euermore bringeth her owne daughter to perfection, approoue the contrariety of the inherent qualities of heat, colde, drynes, & moiſture, the onely cauſes of invvard diſeaſes, and the continuance, and vnperceiueable lingering thereof, the principle cauſe of their vntimely death; knovving a ſucceſſiue impairing alvvaies, importeth a ſmall diſſolution, ſo that the preuention of the extremity, and ſuppreſſing the dominion of the contraries, there is not ſo much as an apparance of their perpetuitie: yet vvho is he that ſeeth his Horſes enioy but a

ſmall

small perfection of health, doth not possesse himselfe with the forgetfulnesse thereof, and of their mortalitie? whence you see how farre they wrong their sences, and themselues from iudgement, standing stil to beholde the execution of doubtfull issues, neuer remembring that as from the firmest friendshippes, doe spring the greatest enmities, so from soundest health the deadliest maladies. Therefore *qui causam rei præstat*, is *rem præstare videtur*, he that preuenteth the cause of sickneſſe, preuenteth the sicknes it selfe: & it is not better, *occurrere malo quam postea remedium quærere*, to preuent the disease, then afterwardes to seeke remedie for the disease, but how a perfect order and stability should consist in these disioyned subiectes, vnlesse the origionall causes thereof had bene formerly expressed, (without begetting error the childe of confusion) extendeth beyond the limits of vnderstanding. It therefore remaineth how to cure those horses that haue inward diseases, and afterwards the outward diseases.

Chap. 59.

The meanes to helpe and preſerue horſes from the inward diſeaſes.

Here are foure waies or meanes to preſerue and keepe horſes from their inward diſeaſes, *viz.* purging, ſweating letting blood, and vomiting, whereof in order.

Firſt of purging, which may bee ſaide two-folde, outward & inward: the time of purging or clenſing, the outward parts muſt be preſently after the taking of the horſe from Graſſe into the ſtable, which euer wold be at or before the feaſt of Saint Bartholmew, by reaſon of the great moiſtnes and colde that then vſually happen, & to be taken vp very gently for fear of heating of him, leaſt his humors thereby ſhould be diſſolued by the veines and Arteries into euerie part of the body: and that euery horſe at ſuch times are ful of humors, appeareth in the beſt ſpirited horſes, if you then perceiue their actions, how lubburiſh and heauily they performe the ſame at ſuch times.

The manner of purging or clearing the outward parts of the bodye, would bee in this manner: Firſt, ſheare his eares, and a little place behinde for the head-ſtall to lye flat and euen. Then take Sope, and annoint his head and iawes therewith, and then take warm Buck-lie, and waſh and clenſe the ſame in euerie part ſo cleane as is poſſible from all ſweate and

ſcurffe

ſcurffe, and preſently rubbe his head and euerie part with cleane linnen cloathes, and after with wollen cloathes verie drie: then put on his head a double whood or beggin made of purpoſe to keepe all the parts of his head verie warme: Then if it bee a faire warme day, in the Sunne, in like maner, waſh, purge and clenſe all his body and euerie part thereof, eſpecially his maine, taile and cods: then rubbe him and cleare him verie dry, and cloath him, and ſtuffe him verie warme, and giue him plenty of ſweet & cleane litter: Then annoint all his hoofes, (hauing firſt waſhed them and made them dry with this oyntment: Take of Turpentine and ſheepe ſuet, halfe a pound of vnwrought waxe: a quarterne of Allom; of Sallet Oyle, halfe a pinte: of Tarre a quarter of a pinte: boile them ll together vntill they be well incorporated, & keepe it in a pot, and euerie day (his feet being clean) annoint his hoofes therewith: neither let him goe at graſſe (if he be a horſe of worth) aboue one moneth in the yeare, at any time after.

The manner of purging or clenſing the inner parts of the horſe, (muſt euermore be done before hee be laboured or exerciſed) in this manner. *viz.* Firſt, annoint your hand with ſope, and thruſt your arme into his fundament, and rake out al the dung, and then giue him this gliſter: take of Malloes, three handfuls: Marſh mallowe rootes, two handfuls bruiſed: Violet leaues, two handfuls: Flaxe-ſeed, three ſpoonefuls: and a good quantitie of the white Lilly rootes: and boyle them together in a Gallon of faire water to a Wine quart: ſtraine it: and put thereto of Seene one Ounce, let it ſteepe in the lycour

A moſte excellent Gliſter to be giuen within a day or two after the horſe is taken frō graſſe.

three hovvers ouer embers, then put to it of Sallet-oyle, halfe a pinte, and being blood vvarme, giue it him in a gliſter, and make him keepe it ſo long as you may, and this vvould be done three or foure daies before the full or nevv moone.

The next day after he hath taken the ſaide gliſter, giue him early in the morning this drinke, viz.

Take a quart of the ſtrongeſt and beſt alevvorte, a quarter of a pinte of honny, and ſix penny vvorth of the beſt treacle, vvell mixed and brued together, and keepe him meatles after, ſix houres, and let him not drinke any colde vvater but a maſhe, and eate ſvveet vvheat ſtravve, and olde cleane ſvveet oates.

The next day after he hath taken the ſaide drinke, giue him earely in the morning this drinke, viz.

Take a pinte of the beſt vvhite vvine, vvherein hath bene ſteeped all night an ounce of Senee, ſtraine it and put into it one ounce of the beſt Aloes beaten into povvder, halfe an ounce of Agaricke, and a ſpoonefull of the povvder of Licoriſh, vvarme them a little on the fire, and brevve them vvell together, and then giue it the Horſe, ride him gently or vvalke him a quarter of an houre, ſet him into the ſtable very warme clothed, let no aire come to him, and let him neither eate nor drinke *6* houres after, and at night giue him a warme maſhe, ſvveete vvheat ſtravve, olde cleane ſvveete oates, and plenty of litter.

The next day (if the ſigne be good) let him blood, if the blood be very bad, take from him tvvo quarts, if indifferent, but one quart; keepe him verie vvarme and with vvarme maſhes, in vvhich maſhes

(if

(if poſſibly he will take it)put the powder of brimſtone,Fenegreke,Turmericke,and of Enula campana,of each one ſpoonefull.

The next day after(if the weather be faire)ride him very gently a mile, and ſo backe againe, and at his comming home,preſentlye haue him into the Stable,and cloath him ſo warme, as hee may ſweate, but not violentlye: and ſo faile not to ride him when hee is faſting euerie day moderately, a mile or two, vppon ſome pleaſant ground, and euerie day to ſweate a little for ſixe daies, and keepe him warme, and with warme water, and the Stable cloſe when he is in it.

Hetherto you haue heard how to cleare him outwardly by waſhing, and inwardlye by purging, bleeding,and ſweating: and for vomiting take a great roote or two of Polipodium of the Oake cleane ſcraped,and laide all night in ſteepe in Spike oyle,tyed faſt to his bitte, and euerie morning faſting let him bee ridden vvith it, and if hee haue anye colde or filth in his ſtomacke, it will force him to cough, and reare it from the ſtomacke; and by this means you ſhal be ſure to clenſe & refine his blood, to exhauſt his watriſh humors, and to make his inner parts cleane,ſo as with temperate order before preſcribed, you ſhall bee ſure to keepe him long,a ſound, perfect and ſeruiceable Horſe.

Now becauſe the Liuer being the fountaine of blood,& the Lungs the bellowes of breath,& yet not vnlike a ſtanding poole,which continually gathereth corruption, the which being corrupted or ſtopped, ſpeedilye deſtroyeth the ſubiect; I will ſet

downeexcellent meanes to preſerue both the one & other in perfefection, otherwiſe hee wilbe but as a filthye veſſell which is ſeldome clenſed.

Chap. 60.

To refine the blood, and preſerue the Liuer from infection.

TAke a root of polipodium of the Oake made verie cleane, cut it into ſmall peeces, a handfull of Liuer-wort, cut in ſmall peeces, & ſixe pence weight of Ruebarbe cut ſmall, and euerie morning for three or foure daies in a month, giue it the horſe in his prouander, verie earelye, two or three houres before his watering, and once in halfe a yeare make triall of his blood how pure it is, & accordinglye miniſter helpe if need be.

Chap. 61.

A moſt ſoueraigne drinke to preſerue his lungs cleere, the moſt excelling knowledge in Horſeman or Farrier.

TAke the Tartar of white wine lees, which is alwaies at the Apothecaries (which is no other then the lees of white wine dried to powder) one ounce and a halfe, of Iſop two handfuls, of Coltesfoote two handfulls, of Horehownd one handful, of Ennula campana roots one ounce, foure Licoriſh ſtickes bruſed, Anniſeed one ounce, red Sugar candy foure ounces, boyle them all in a quarte of ale, and when it is halfe boyled, put to it of Iſop water twice diſtilled one pinte, of Coltesfoote water twice diſtilled one pinte, boile them againe, then ſtraine it and giue it him verie warme to drinke.

The charge heereof is ſmall, you may make what quantity you will, by doubling or trebling the ſimples. If you haue a delicate Horſe and haue cleared him & dieted him, as I haue preſcribed, then euery morning that you will hunt him, or excerciſe him, giue him faſting a pinte heereof, and ſo continue him vntil you finde him cleane, & in perfect breath, and then the moderate excerciſe of him wilbe ſufficient to keepe him cleane.

The reaſons why the Horſe ſhould be thus clenſed and cleared after long reſt and full feeding, are, Firſt the pores of all the skinne being opened, the Horſe will eaſily ſweate, and therebye cleere the body from the vnperfect moiſture.

Secondly, it maketh the whole body to receiue Ayre, (which of it ſelfe is naturally moiſte) to helpe to coole the burning & violent heate of the heart, and of the other members, when the Horſe doth labour, as appeareth by the office of the lungs, which as a paire of bellowes dooth continuallye drawe freſh Ayre vnto the ſame, filling all the emptie corners with moiſtnes, and therefore the Lungs, moſt principally ought to be kept cleere, to draw breath to coole the ſame, and that is the reaſon why Horſes are broken winded, becauſe the lungs are vnperfect to doe their office: and likewiſe the reaſon why broken winded Horſes when they are kept at drie meate, doe drawe their breath much more ſhorter, and with more violence then when they goe to Graſſe, becauſe graſſe is naturally colde and moiſt, and thereby his heart being more colde, the Horſe draweth his breath more at length: but if the Horſe be cleare, emptie, and ſound in the body, then doth he alwaies draw his breath alike, and ſo doth euery other creature alſo, from which ground of reaſon, three things may be collected & obſerued. The firſt is, that the horſe head bee kept verie cleare from all obſtructions, (the which euermore commeth by colde) which greatlie hindereth drawing breath into the body: Secondly that the skinne of the Horſe be kept cleare and open to draw breath, at the pores

of

of the skinne into the body. Thirdlye, that *Canales Pulmonis*, the pipes or Canes of the Lungs, bee not opilated or ſtopped throgh viſcous fleame or tough humors like bird-lime, or with impoſtumation in the pipes, and ſo become putrified: euerie of which with continuance thereof, will deſtroy the horſe: & there is no truth more apparant then that the cauſes of all theſe inward corruptions and infirmities proceede onely from great reſt, full and foule feeding, and the diſtemperatures of heate and colde; & that by the taking away of theſe cauſes, ſuch effects cannot follow: ſo as you ſee the preſeruation of health and long life, is the moderate and temperate labour and exerciſe, the ſpare, cleane and ſweete foode, as hath bene formerly expreſſed.

Chap. 62.

Certaine rules to be obſerued by ſuch as ſhall either trauell or exerciſe their horſes.

FIrſt, when your Horſe is luſtie and pleaſant, and cleere in bodye, then is he fit for labour or any exerciſe, but if he be ſad, heauie or deiected in countenance, although hee bee cleare, doe not labour him vntill you haue found the cauſe, and remooued it.

2. Secondly let not your horſe eate any thing by two or three houres before you trauell him, & then not

not much, vntill you come to your lodging; for bayting at noone is naught and hurtfull, except you reſt 4. or 5. houres, ſo as he may not trauell vpon a full ſtomacke, and let his baite be ſmall, & be ſure he neuer weare a ruſty Bit or Snaffle for feare of the canker.

Thirdly, let your trauel be moderate (except neceſſity (which cannot be limitted) enforce you, & come to your lodging long before night, ſo as your horſe may neither eat nor drinke vntill he be very cold: & if it be in winter time, be ſure to cloath & couer his head & breaſt very warme after trauel; & euery morning either ſquirt a little vinegar into his noſthrils, or els rub them with oile de bay, with a cloth nointed therewith faſtned to the end of a ſticke, & thruſt vp and downe his noſthrils, to purge his head.

Fourthly, neither waſh nor walke your Horſe (eſpecially in the winter time) for when he is very hot, to walke him in the colde aire, reaſon telleth you, that it is not ſufficient to keep him in moderat heat: and to waſh him, it is a preparatiue to a ſpeedy end, or the leaſt that may befal, to bring him to ſome dangerous diſeaſe: And to confirme the truth heerein, I affirme, and will by good and propable demonſtration of truth make it manifeſt, that there is no dangerous diſeaſe incident to Horſe, but the ſame proceedeth from the cauſe of heat or colde, and none more dangerous then this: neither can any Horſeman or vnderſtanding Farrier truely inſtance vnto me any particular diſeaſe to the contrary; and to all young Horſes the common meſſengers of death.

Fiftly,

Fiftly, when you trauell, alight often from your Horſe (if cauſe of neceſſitie enforce not the contrary) and lead your Horſe to ſome place of graſſe, ſtravve, or brakes, and there ſtaye, and vvhiſtle, vntill your Horſe piſſe, vvhich by little cuſtome he will vſually doe, for the long retention of his vvater, is many vvaies hurtfull, and (except it be in ſuch places) he is moſt vnvvilling to piſſe, becauſe the ſprinckling thereof vvill ſcalde his legges.

Sixtly, if your Horſe be very hot, let him not drinke colde vvater, but rather at ſome houſe and village giue him a quart of good beere, or a pinte of vvine, and if you doe vvater him by the vvay, let him not drinke vntill he haue vvaſhed his mouth, vvhich is done vvhen he thruſteth his head into the vvater, preſently pull vp his head, vvhich vvill clenſe his mouth, and let him drinke but little, although there be neceſſitie, and let it be fiue or ſixe miles from your Inne, and then ride him ſo as he may ſtill keepe the ſame heate he vvas in vvhen he did drinke, and vvhen you come to your Inne, dreſſe him cleane from ſvveat, and keepe him verye vvarme, and let him not eat vntill he be colde, and let it be gigiuen him by little and little at a time, and after drinke if neede be.

Seauenthly, after his laboure, if you can haue a conuenient place, let him vvallovve himſelfe, for it dooth exceedingly comfort him, and giueth delight to his whole bodie.

Eightly,

Eightly, if he happen to fall ſicke in your trauell (which commeth commonly either by eating or drinking too much at one time) by any accidental meanes, the which being ſuden, may be doubtfull truly to iudge. Giue him a pinte of ſacke or malmeſey, a quarter of a pint of Aqua vite, with ſix penny worth of the beſt treacle, and a quarter of a pinte of the beſt ſallet oyle, brew them well together, & giue him a draught, and then take a new laid egge, & pul out his tongue, bruſe the ſhel, and thruſt it into his throate, and then let goe his tougue: then giue him another draught, and after that another egge in the ſame manner; and after all the ſaide drinke, then let him blood in the pallate of his mouth, and then rub it well with ſalte, and put on his bridle, ſtop him, and clothe him, head and body with clothes, and giue him litter enough and feare him not, but if you cannot haue ſacke, or wine, nor treakle, giue him halfe a pinte of Aqua-vite, or any other comfortable vvater, and tvvo egges in forme aforeſaide, to comfort his hearte, which is the Chariot of his life.

Ninthly, at the night giue him a good comfortable maſhe if he will eate it, and cleane ſvveet prouender, ſuch as he vvill eate; bath all his legges with butter & beere, clenſe his feete and ſtop them with cow-dūg, & after he is ſufficiētly fed, giue him plenty of ſweet litter, and then ſuffer no man to come into the ſtable, and ſhut all the vvindovves & dores, ſo as it may be very darke, and early in the morning let him be thorougly dreſſed & rubbed, and before you ryde, tvvo houres, let him eate halfe a pecke of olde

old ſweete Oates, with a pinte of the ſtrongeſt Ale, Beere, Malmeſey or White-wine, for his breakefaſt.

Tenthly, if that your Horſe be young that you do trauell vpon, (which is the ouerthrowe of al fine mettell Horſes, when you come home and may reſt, then let him blood, and if you finde his blood hot and darke coloured, ſpare not to let him bleed vntill there come perfect blood, after for three or foure daies keepe him with good maſhes, and giue the purging drinke before mentioned, and with a pinte of white wine, one ounce of Alloes diſſolued into powder, halfe an ounce of Agaricke, and a ſpoonefull of the powder of licoriſh, made blood-warme, and well brewed together, and let him not drinke colde water for foure or fiue dayes after, and in his prouender put the powder of Brimſtone, Ennula campana, and Polipodium of the oake, well mingled together, a good ſpoonefull at a time, two or three howers before his water, and he will remaine a moſt healthfull and ſound Horſe, if he be thus vſed vntill he be eight yeares olde, for then the chiefe danger is paſt.

Vita carnium eſt cordis Sanitas.

CHAP 63.

Eightly, if he happen to fall ſicke in your trauell (which commeth commonly either by eating or drinking too much at one time) by any accidental meanes, the which being ſuden, may be doubtfull truly to iudge. Giue him a pinte of ſacke or malmeſey, a quarter of a pint of Aqua vite, with ſix penny worth of the beſt treacle, and a quarter of a pinte of the beſt ſallet oyle, brew them well together, & giue him a draught, and then take a new laid egge, & pul out his tongue, bruſe the ſhel, and thruſt it into his throate, and then let goe his tougue: then giue him another draught, and after that another egge in the ſame manner; and after all the ſaide drinke, then let him blood in the pallate of his mouth, and then rub it well with ſalte, and put on his bridle, ſtop him, and clothe him, head and body with clothes, and giue him litter enough and feare him not, but if you cannot haue ſacke, or wine, nor treakle, giue him halfe a pinte of Aqua-vite, or any other comfortable vvater, and tvvo egges in forme aforeſaide, to comfort his hearte, which is the Chariot of his life.

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Vita carnium eſt cordis Sanitas.

CHAP 63.

Chap. 63.

The order of curing Horſes that are diſeaſed, the cauſes thereof, the ſignes thereof, and the cure toereof.

I Haue before ſhewed that the diſtemperature of the Elements, and of their qualities of heat, colde, dryneſſe, and moyſture is ſickneſſe, and their continuance their death in all creatures, the which I pray you obſerue as the onely cauſes thereof: and that all cures conſiſt in the contraies, and that the ſafety and preſeruation of the creature: is in reducing them to a true, iuſt, and equall proportion of their temperature, the which being well imprinted in your vnderſtanding, will remaine an euerliuing ſchoolemaſter to direct you, to the perfection of al Horſemanſhip.

Chap. 64.

Ague or Feuer in Horſes.

THe learned doe holde three generall kindes: Firſt, when the vitall ſpirits are inflamed, wherein heate is prdominat more then Nature requireth. Secondly, when the humors are diſtempered by heat. Thirdly, when the firme parts of the bodie are continually hot, ſo that the ague cõmeth either by exceſſiue heting the horſe, & therupon a ſudden cold, or by fulnes of bad bumors, which principally grovve from full, foule, or rawe feeding, and great

reſt

reſt,and for that reaſon it taketh the horſe either hot ot colde:now he cannot be cured but by the contrary,*viz.*by ſpare feeding,cleane feeding,dry feeding, & moderate labour:& to this end, the cure muſt bee miniſtred.But to be curious in the deſtinctiō(hauing ſufficiently expreſſed the ſame in this tractat) I purpoſe not: it is ſufficient to knowe that learning and practiſe acknowledge a horſe to haue an ague as wel as man,and to keepe due houres to make him ſhake and tremble as a man,& to knowe the ſame alſo, appereth by the inflamations from the heat of the ſtomacke,which ſcaldeth and maketh the tongue rawe.

Chap.65.

The Cure.

FIrſt, when you perceiue his deicted countenance,& that hee beginneth to tremble(or before,) enforce him into a heat,& giue him this purging drink: Take a quart of white wine,put therevnto one ounce of Alloes ſmall beaten: of Agarick, halfe an ounce:of licoriſh & Anniſeeds half a dram: & a little hony:warme it a little on the fire, and then ride him vntil he be hot,& put him into a ſweat:then haue him into the ſtable, let him ſtand on the bitt, cloath him,& ſtop his breaſt, head and bodye verie warme,ſo as hee may moderatelye ſweate: let him haue plentie of litter, and ſo let him ſtand fiue or ſixe houres: then vncloathe him, and rubbe him perfectlye drye, and then cloathe him againe, but not ſo hot,and when hee is colde vnbit him, and

and waſh his tongue with Allome-water, vinegar, and ſage, and giue him ſweete wheat ſtraw to eate, and a gallon of olde, ſvveete and cleane oates; and at night giue him a good maſhe, and the next day after let him blood a quart, and if his blood be very thick, black, darke oryellowe, let him bleed two quarts, & afterwards keepe him warme from the Ayre for 4. or 5. dayes, and giue him vvarme vvater to drinke, and a little ſallet oyle in it, if he vvill drinke it.

Chap. 66.

For the ſame.

Et him blood in the necke and temple veines, and before or vvhen he beginneth to tremble, take three nevv laide egges, and ſix or ſeauen ſpoonefull of Aqua-vite, breake them & beat them together; giue it him and ride him vntill he ſvveate, then clothe him very vvarme, and make him ſvveat, and after he is rubbed dry and colde, giue him cleane foode as aforeſaide, moderately, let him not drinke any colde vvater, but vvarme, vvherein hath bene boyled mallovves, ſorrell, and purſlaine, of each three or foure handfuls, and keep him vvarme. *probatum.*

Chap. 67.

For the ſame.

Et him blood, take of Germander foure ounces, of Gum Draganet, and of Deade Roſes, of each an ounce: of Oyle Oliffe foure ounces: of Hony foure ounces: put them into a quart of ſtrong Ale, and giue it warme to the horſe to drinke, then ride him vntill hee ſweate, and cloath him and keepe him warme as aforeſaide.

Chap. 68.

Ache in the head.

He cauſe of this diſeaſe commeth eyther of colde, takan after a great heate, or of a rawe or vnperfect digeſtion of ſtomack, proceeding principally from full and foule feeding, and betwixt the ſtomacke and the braine is ſuch affinitie, as they doe equally communicate their damages: the ſignes are theſe, the hanging downe of his head, his eyes will ſwell and runne of water, and will forſake his meate.

Chap. 69.

The Cure.

LEt him blood in the pallat of his mouth, and rub it with Salt to make it bleede well, then take a ſticke with a linnen cloath faſtned at the end therof, well annointed with oyle of Bay, thruſt it vp and dovvne his noſtrils, therby to open and purge his head: alſo perfume him vvith the ſmoake of Garlick' ſtalkes broken into ſmal peaces: alſo aire him with the ſmoke of Frankinſence, holding the ſame in a chafingdiſh vnder his Noſtrils, with a great cloath caſt ouer his head, and let it be done morning and euening: keepe him vvith ſpare dyet & moderate exerciſe, the which wil clenſe his ſtomack & make it ſo cleane & emptie, as his braine wil not be diſquieted: afterwards let him bloud, & giue him good maſhes to drinke for two daies after and no colde water.

Chap. 70

Of the ſudden ſicknes of a horſe.

THe cauſe is, for that the heart which is the chariot of his life wherein the ſoule of the horſe liueth, wanting the vſe of the veines and Arteries to carrie the vitall ſpirit of heate to all the parts of the body, to giue the horſe feeling, & abilitie to operation, by reaſon of ſome obſtruction of humors

humors or colde, which for want of heate cannot be diſſolued, for that the nature of colde is to binde and conglutinate together, and to keepe them from their natural courſe, proceeding from ſome violent exerciſe or immoderate feeding and reſt, by reaſon whereof there is great iarre & diſcord amongſt the qualities of the elements: the motion of the vitall ſpirit, wherby the horſe liueth and mooueth, is impriſoned for that time, and ſo ſeemeth taken as a dead horſe without action. The ſigne is the ſudden deiecting of his countenance.

Chap. 71.

The cure.

Let him blood on both ſides the breſt, next the heart, whereby the veines and Arteries being euacuated and emptied, they may begin to doe that office whereunto nature hath appointed them, and let him bleede the quantitie of two quarts: then giue him a comfortable drinke, to ſtirre vp the vital ſpirits to action, viz: take a quart of the beſt ſack, & burne it with Graines, Cloues and Sinamon, and a quarter of a pound of the beſt Sugar, and burne it well together with halfe a pinte of Sallet Oyle, & foure penny worth of the beſt Triacle, then ride him verie gently vntill hee beginne to ſweat, and ſo haue him into the Stable, keepe his head and heart verie warme, and cloath him & ſtuffe his body with ſweet ſtraw, and keep the ſtable cloſe, and ſo let him ſtand 6. houres meatles, but beware you cloath him not too much, for the drinke will thoroughlye

warme him and make him ſweat, let his drinke be warme water, wherein boyle Mallowes a handfull, water Creſſes a handfull, of fennell and parſly ſeed, of each an ounce, and twice a day morning and euening, when he is moſt faſting, ride him gently a mile or two, let his meat be ſweete wheat ſtrawe, olde cleane dry oates, mingled with wheat, and ſometime with olde peaſe, and ſparingly giuen and often, but not much, vntill you ſee him waxe very hungry, and let him be well rubbed, and all his litter cleane and ſweete.

Chap. 72.

Staggers.

THe cauſe of this diſeaſe, is for that as I haue formerly ſaide, the braine and the ſtomack are vnited and chained together with certaine ſinewes, and thereby enterchangeably communicate their dammages, ſo as when the ſtomacke is oppreſſed with groſe and tough humors, or ſome ſtrong vapors, as when the Horſe hath eaten ſome ſtrong hearb, as the wilde parſenip or ſuch like, by the ſtrong vaporous ſpirits proceeding out of the ſtomack to the braine, opreſſing the ſame, as the ſtrong vaporous ſpirit of wine, Aqua vite, and ſuch like doth the braine of man, he is dizzie and reeleth, as if he were drunke: and hereof I haue had often experience, but at the firſt the horſe doth only reele, and ſtagger, as if his backe were ſwayed, and will eate his meat, but after he will forſake his meate and not be able to ſtande.

Chap. 73.

The Cure.

LEt him blood in the temple veines, one handfull vnder the eyes, then take Garlicke, Hearbgrace, and a little Leauen and bay-ſalt, ſtamp them together, and then put thereunto a little quantity of *Aqua-vitæ*, and put it into the Horſe eares; then take wooll and wet it in the medicine, and put it into his eares, and binde them cloſe, and ſo let it remaine 24. houres, and waſh his tongue with vinegar and ſalte, let him not drinke any cold drinke, and once a day gently walked. The Cure.

Chap. 74.

For the ſame.

TAke of bitter Almonds one ounce & a halfe: of Oxe gall two drams: of blacke Elebar ſtamped one halfe penny worth: of Graines, of Caſtorum, of vinegar, of varniſh, 5. drams: ſeeth them together vntill the vinegar be conſumed, and ſtraine them and put it into his eares, as aforeſaid: but binde them with a woollen liſt, and not with any cutting ſtring.

Chap. 75.

For the ſame.

Et him blood, as afore ſaide, then with a knife make a hole of an inch long, ouerthwart his fore-head, hard vnder his fore-top, and raiſe the skin with a cornet, thruſting it vpward toward the head-ſtall a good handfull, and then taint it with turpentine and hogs greaſe molted together, and doe the like vpon the ridge of the rump, and remoue the taintes euerie day, and keepe him with warme water.

Chap. 76.

Crampe or conuulſion of ſinewes.

The cauſe. He cauſe of this diſeaſe, is much fulneſſe, or verie great emptineſſe, great eating and feeding, much reſt, lacke of moderate exerciſe, or by ouer-much bleeding, extream labour, or extream colde: that which hapneth of great fulneſſe and reſt commeth ſuddenly, that which commeth by emptineſſe or penurie, commeth but by little and little.

I haue ſeene a horſe, his head, Iawes and necke ſo ſtiffe, and ſtarke, as he could not bow it any manner of way, nor the ſtrength of men open his Iawes or mouth without breaking them; his eyes hollowe in his head, and the fleſhie parts thereof in the greate corners turned backward, and his tongue ſo benummed,

The ſigne.

med, as he could not eat, neither drinke, but by ſucking of his drinke by little and little with his lips: and for my inſtructions, I did ſee the maner of his death. And the ſame came by full and foule feeding, and great reſt, being exceeding fat when he died. I would willingly haue aduentured his cure, if many Smithes had not taken the ſame vpon them, neuer vnderſtanding the cauſe, as his end manifeſted.

Chap. 77.

The Cure.

Et him blood in greate meaſure, rake him behinde, and giue him the gliſter I preſcribed before for a horſe that is taken vp from graſſe, rubbe him with two or three luſtie ſtrong men, and haue him into a verie warme roome, then take two quarts of ſtrong Ale, and two pound of blacke ſope, and boile them together vntill they looke as tarre, & annoint and rub all his body therewith, ſo as it may drinke in, then cloathe him, and ſtuffe head and necke, and all the partes of his bodye, to bring him to a greate ſweate, and if it may bee giue him a pinte of white wine, and two ounces of Alloes, and halfe an ounce of Agaricke infuſed therein, beaten ſmall, putting therein three ſpoonefuls of the beſt clarified Hogs-greaſe: and if that cannot bee done, giue him euerie day a Gliſter, and keepe him with continuall rubbing, and in a warme roome, and giue him to drinke ſmall Ale, wherin mallowes and licoriſh haue bene boyled, & let his dyet be ſpare, but ſweet and good.

Chap. 78.

Colde in the head.

The cauſe

He cauſe heereof commeth by ſome heate & ſtanding ſtil, or hauing ſome colde ayre, piercing his head when he is hot, or by ſome humors congealed after long reſt, and full feeding, wanting moderate exerciſe to expell the ſame. The

The ſigne. ſignes are a continuall diſtilling rewme, wateriſh eies, or the ſhort drawing breath at the Noſtrilles, when the Canes and paſſages of breath are ſtopped.

Chap. 79.

The Cure.

The Cure.

Vt vpon his head a double whood, and euerie morning when hee is faſting, ride him, with two Gooſe feathers dipt in Oyle of Bay, and thruſt vp into his Noſtrils, through the ends whereof, with a needle, put two threds to faſten the ſame to the headſtall, ſo as the feathers cannot fal out, and to the ſnaffle, or Bit that he is rodden with, faſten a roote or two of Polipodium of the Oak, which hath bene ſteeped all night in Spike oyle, and euerie time you ride him, annoint the ſame with the ſaid Oile, & when he commeth home put on his head the double whood, and perfume him being hot with Franckinſence

ſence, caſting a cloath ouer his head, that the ſmoak may aſcend into his head, vſe him thus nine daies, together, and giue him warme water or good maſhes during the ſaide nine daies: for all rewmes hauing continuance are dangerous, and many times hauing continuance, remedileſſe, leauing a worſe diſeaſe then themſelues.

Chap. 80.

Glaunders.

THe originall cauſe of this diſeaſe is the rewm, which being an aboundant moiſture, beeing naturallye verie colde, at length congealeth (according to the nature of colde) and then proceedeth to kirnels, & ſo to inflamation, and become ſo great in the end, that they ſeeme to ſtrangle and ſtoppe the breath of the horſe, from whence he is ſaide to haue the Strangles, and by continuance of time, the ſame periſh either the liuer or the Lungs, by a continuall diſtilling of putrified and corrupt matter, the ſignes are apparant to euerie man that hath ſight, & the diuerſitie of medicines infinite, and ỹ beginning alwaies of this diſeaſe, is taking colde after heate, the which cannot be auoided from a horſe that hath full feeding, and great reſt, will of neceſſitie haue, eſpecially, if he feed of rawe, greene, vncleane, or filthie muſtie meate, or by the vſe of continuall trauell vpon full ſtomack, or before his body be made cleane after long reſt: for the ſtanding poole is euer muddy.

The cauſe. The courſe. The ſigne.

Chap. 81.

The Cure.

FIrſt cleere his head as is perſcribed for the cold in the head, in euery part (if he be able to be rid or walked) that he may receiue breath: then giue him this drinke: take a pinte of malmſey, 6. penny worth of the beſt triacle, and a quarter of a pound of ſweet freſh butter, then preſently rub him vnder his Iawes, with plenty of ſweet hogs greaſe, & leaue it thicke annointed, then make him this poultis, Take 2. handfuls of malowes, a handful of wormwood, aſmuch rue, and aſmuch ſmallage, a quart of wheat bran, and a quart of hogs greaſe, boile them together, and ſtir them continually in boyling, vntil the hogs greaſe be almoſt conſumed, and being hot as may be ſuffered, binde it vnder his iawes & thropell, and wrap all his head very warm, leauing ayre for his mouth and noſtrils: then aire him againe with frankinſence, & keepe him warme in the ſtable, & ſo let him reſt with that poultis 24. houres, the next morning early giue him a quart of the beſt new ale with a ſpoonefull of the powder of licoriſh & anniſeeds, and a good peece of butter, blood warme, then rub his noſtrils with a clowte bound to the end of a ſticke, wel anointed with oile of Bay and butter, then remooue the poultis, and if you finde the kirnels and inflamations to be very ſoft, lance them thorough, and ſtop the holes full of hogs greaſe & Turpentine boyled hot together, & ſoft towe boiled therin, and then warme ſome of

your

your poultis, and binde to it as before, but not altogether ſo hot, and ſo let it remaine vntill the next day, and his head kept verie warme as before. If he will eat, giue him cleane ſweet oates, ſteeped in new ale or malmſey if he wil eat them, and wheat ſtraw, but no hay: giue him no cold water for 9. daies, but good maſhes if he wil take them: keepe him with a ſpare dyet, & euery day, gently walke or ride him, if he be able, and then keepe him warme after it, and let him ſweat euery day a little if it be poſſible, and after rub him very dry, and let him not drink in his owne ſwet. In his prouender take of the root of the white Lilly, of the root of Ennula campana, & of the root of Polipodium of the oake, very finely cut or chopped, the quantity of two ſpoonefuls at euery time you giue him prouender, and be ſure that he be hungry & eager of prouender when you giue it him, and ſo continue for 9. daies, and beware you keep him very hungry, and with ſpare diet. At the 9. daies end giue him this purging drinke. Take a quarte of white wine, or of ſtrong ale worte, one ounce and a halfe of Alloes, beaten into pouder, halfe an ounce of Agaricke, 2. ſpoonefuls of the powder of the root of Ennula campana, three ſpoonefuls of hony, brew them well together, and giue it him blood warme, & keep him warme: with in 6. daies after let him blood, & if it be good take but a quart, but if it be very bad, take two quarts at leaſt: after this, vſe him both in feeding and labour moderatly, & he wil euer after be perfect in health.

Chap. 82

Mourning of the Chine.

The cauſe.

THe cauſe heereof is greate heate, and thereupon taking colde, and then firſt it beginneth with Rewme, then the Glaunders, and after to this mourning of the Chine, (as it is vſually tearmed) but more truely and eſſentiallye, it beginneth with the Rewm, which proceedeth to inflamation of the liuer or lungs, by the continuall diſtilling vpon them, then to the Glaunders, which is impoſtumation therof: and laſtly, to an exulceration: which abruptly and vntruelye is tearmed, the mourning of the Chine, and yet to maintaine this borrowed and erronious tearme, ſome writers doe affirme, that it breedeth after the Reines of his necke, and into his head, and that it cauſeth the fleſh along by the Chine to rot, and to draw matter, & that it commeth through by his head, along by the Chine bone, and will matter out at his Noſtrils. How this Rewme ſhold rot the fleſh of the Chine, ſeemeth more then prodigious and ridiculous, either in Phiſicke, Philoſophie or practiſe: but for as much as they can neyther define the propoſition certainely, neither coniecture probablye, I paſſe it ouer as a poſition without reaſon or truth, and the rather, becauſe common experience after the ripping of ſuch diſeaſed horſes, being deade, ſheweth euermore the exulceration,

The ſigne.

cor-

corruption and consumption of the liuer or lungs. And therfore there is not any thing truer, then that this disease commeth of a violent heat and sudden colde, which enflameth the blood, & so corrupteth by degrees (as I haue said) the substance of the liuer: by which distemperature, and inflamation (the liuer being the fountaine of blood) becommeth extraordinarily distemperated with heat, by which excesse of heat, cholor and colde, fleame are engendred, from the which all the weakenes of the liuer proceedeth, and from thence obstruction and stopping, whereby the grose and tough humors, by the violence of heat, by labor, are drawne into the springs of the fountain, that is to say, the smal veines which cary the blood from the liuer, whereby the Liuer cannot giue perfect nutriment, by which obstruction and stopping, the humors being chollericke, breed many hard knobs in the liuer, and then the inflamation breaketh out of the veines, and floweth into the bodie of the liuer, and there being out of his propper vessels, doth immediately pupurrifie, & therewith corrupteth so much fleshy substance of the liuer, as it is imbrued withall, and so by little & little perisheth the whole liuer, and then the bloody matter afterwards becommeth corruption: & when it breaketh out, it is as a filthy sore, (which is this vsurped mourning of the chine) and in the end this filthy matter, flowing abroad with his euill vapors, corrupteth the heart, and causeth death, as you see the end of all Horses that haue this disease. From whence you see, that an inflamation begetteth Apostumation, and appostumation exulceration, &

then

then the liuer being thus corrupted, there cannot be good digeſtion, for lacke whereof, the body wanting perfect nutriment, doth conſume and periſh.

Chap. 83.

The ſignes to know the diſeaſe.

1 irſt, the continuall diſtilling reume in the head.

2 Secondly, the continuing knobs betwixt the Iawes.

3 Thirdly the keeping of his haire without caſting.

4 Fourthly, the continuall running of thicke ſtinking matter at the noſe.

5. Fiftly the faſtning or growing of a knob as big as a walnut, to the inſide of one of the Iawes, & then commit his carcaſſe to the croes, for then he is paſt helpe.

Chap. 84.

The cure

Or the firſt, which is the reume, cure it is mentioned, for the colde in the head.

For the ſecond, which is a congealed ſubſtance, gathered into knobbes betwixt the Iawes, cure the ſame as the glaunders.

For

For the third, which is keeping still his winter coate, & the not casting of his haire, let him blood often, vntil you see that he haue pure & fine blood, and giue him good mashes made very strong with malt, & put in his prouender polipodium of the oak, small cut, the root of the white Lilly small cut, of each a good quantity, if he will eat it, and shred in it also a handfull of Liuerworte, & if he be a Horse of value, at euery time, a six penny waight of Ruebarbe, and euery morning being fasting, giue him a pinte of the drinke, prescribed for the preseruation of his Lungs, and keepe him onely with wheat straw (but no hay) and olde sweete and cleane oats, and euery morning after he hath taken that drinke, ride him gently two or three miles.

For the fourth, which is the thicke running at the nose, continually cleere his head, as hath bene prescribed for the colde in the head, and so in euery part as in the rest are prescribed, onely adding purging drinkes, viz. after all these prescribed orders, giue him two seuerall mornings, a pinte of white wine, one ounce & a halfe of Alloes, halfe an ounce of Agaricke, two drams of Licorish and Anniseeds, and a spoonefull of pure hogs grease warmed and well dissolued together, and after he hath purged, the next day let him blood in both the brest veines, the quantite of a quart, and still keepe him with good mashes and moderate trauell, when he is fasting, giuing him euery morning fasting for nine dayes after, a pinte of that drinke prescribed for clearing of his Lungs.

For

For the fift, if you finde no amendment, but a knob growne to his Iawe, you may giue him a purge, with pills, as I haue preſcribed, and if that helpe him not, then he is remediles without all doubt.

Chap. 85

Theſe things following are moſt excellent to put in Horſes prouender to preſerue them from theſe and all diſeaſes.

He powder of a Wolfes liuer.

The powder of Ennula Compana.

The powder of pollipodium of the Oake.

The fine cut peeces of Ruebarbe.

The powder of Brimſtone made very fine.

The powder of Licoriſh, Anniſeedes, Fenegreek, Turmericke, Bay-berries, Long-pepper, Agrimony, Camamile, wormewood, Sauen, Linſeed, Smalage, Perſeley, Rue, Iſop, Coltesfoote, Horehownd, and ſuch like.

Chap. 86.

Chap. 86.

Of a broken winde.

He cauſe of this perrilous diſeaſe, hath not bene truly forcopened by any, not being truely vnderſtood, and therefore accounted of al Horſemen vncurable. And therefore as plainely as I can, I purpoſe to vnfolde the ſame, and I wil deuide the ſame into three kindes, euery of which may be truely tearmed a broken winde, becauſe the breath being drawne very ſhort and thicke, contrary to originall creation, the which is long colde, & quiet, for ſo euery creature is by nature, but when any accident of violence of the body is vſed in any creature, then euery mans experience telleth him that he panteth and fetcheth breath very ſhort and thicke, and therefore with the cauſe thereof I will begin, the which being vnderſtood, the effects can not be hid. Now the cauſes why a Horſe draweth his breath ſhort, may be many, as ſicknes, great fulnes, or violent excerciſe: but the reaſon of the cauſe is, for that the heart being the onely hotteſt part of the body, from whence the Arteries and veines do carry the vitall heat into euery part of the bodie, (and therefore is truly ſaid to be the chariot of life) when the ſame by ſicknes, fulnes, or violence of excerciſe is choked and as it were ſmothered with great heate, then dooth the lights being the bel-

lowes to draw breath, according to that office that nature hath ordeined them vnto, presently labour with all violence to draw breath to coole and comfort the heart, and so consequently all the other members and parts of the bodie, to fill all the empty corners with aire, which naturally and in predominate qualitie is moist: and when they haue drawn sufficient breath, the drynes and heat by the moysture of the aire is quenched, the which being done, then dooth the creature draw breath leasurely and coldely, and not before: but so long as the heart is oppressed with the violent heat of sicknes, or by great fulnes, or violent excercise, the canes, pipes, and passages for breath, are almost stopped or choked vp, then dooth the lungs labour very extreame thicke, to preserue the life of the creature, which is the heart, and therfore it is saide to be the first thing that liueth, and the last that dieth. And to make the same a little plainer, obserue a Horse that is broken-winded, (as the vsuall terme is) and you shall finde that he fetcheth his breath much more shorter when he is kept in the stable onely with die, meate, then when he goeth to grasse, and the onely reason is, the coldenes of the moist food, which keepeth the heart and all the bodie in coldenes, because the humors that come from the digestion of grasse are colde and moist, according to the naturall qualitie of grasse, and rawe hearbs. This rule being kept in minde, it is a truth apparant, that all thinges which hinder and stop the free passage of breath, breaking the naturall course thereof, are the onely causes of broken winde: so likewise the cure of broken winde

must

muſt be the remooving of the ſtoppings of aire, & then the lungs will perfectly do their office, & then the creature is perfect from the diſeaſe.

The differences of broken windes both in cauſe and effect are diuers, and yet may be truly tearmed broken, namely ſhortnes of breath, Purſicke, and broken winde.

Shortnes of breath:

1. And firſt touching ſhortnes of breath, it may come by ſome groſſe & tough humors, cleauing to the hollow places of the lungs, ſtopping the winde-pipes, ſo as the horſe cannot eaſely draw his breath: and the ſigne thereof is his coughing often, dayly, and vehemently, without voyding at the noſe or mouth.

2. Secondly it may come by haſty running after drinking, or vpon ful ſtomack, or by the diſſolution of ſome humors diſcending into his throate or lungs, by reaſon of ſome violent heat diſſoluing the ſame. And the ſignes therof are continual panting, ſending the ſame foorth very hot at his noſe, in a ſqueaſing manner, and his flanckes wil beat ſo thick as he cannot fetch breath, but by holding the neck right out and ſtraight, and this may truely be called broken winde, although in truth no broken winde.

Chap. 87.

The cure

Take a cloſe earthen pot, and put therin three pintes of ſtrong wine vinegar and foure new laid egges, with the ſhelles vnbroken, and foure great garlicke heads, cleane pilled, and bruſed, then couer the pot cloſe and ſet it in ſome warme dunghill, and there let it ſtand a whole night, and the next morning take foorth the egges, but breake them not, then ſtraine the garlicke and vinegar through a cleane cloth, then put thereunto a quarter of honny, halfe a quarter of ſugar-candy, two ounces of licoriſh, and two ounces of Anny-ſeedes beaten into fine pouder, and then the Horſe hauing faſted all night, in the morning open his mouth and pull out his tongue, and put one egge into his throte, and then let goe his tongue, ſo as he may ſwallowe it downe, and then power after it a hornefull of the ſaide drinke, being luke warme, and ſo all the egges in that manner, and all the drink being ſpent, then bridle him and ſtop him, & cloath him very warme, and ſo let him ſtand foure houres, then vnbit him, and if it be in the winter, giue him wheat ſtrawe, but no hay, and if in ſommer giue him graſſe, and for nine daies giue him onely maſhes to drinke, with ſome ſallet oyle or hogs greaſe in it.

Chap. 88.

For the hawe in the eye.

THis is knowne to all Smithes, and no doubt is ingendered by ſome groſſe humor deſending out of the head: the cure thereof, is to pul both the eye-lidds open with 2 ſeuerall threds ſtitched with a needle, to either of the lidds, then catch hold of the hawe with the ſtich of another needle and thread, and pull it out ſo farre as you may ſtay it with your finger, to the intent it may be cutte round the bredth of a penny, and leaue the blacke behinde, for by cutting away too much of the fatt and blacke of the eye, the Horſe many times becometh bleer-eyed, and therfore you muſt ſpare the fat which is the waſh of the eie and the filme, wherein the eye groweth, but cutt betwene the filme and the cruſh and then ſquirt in a little white wine, or beere.

Chap. 89.

For the Lunaticke eyes.

FOr as much as they are ſo called, I am content ſo to continue the name, and it is ſaid that the Horſe becometh blind, at certain times in the moone, & thereupon, moſt men doe gather that his ſight is good or bad, according to the Naturall courſe of the Moone: but the truth thereof is from the Naturall ſight of the eye, which is

a blewish eie or sight, and all Horses that are so sighted, after extraordinary heat and trauell, wilbe blew, and haue a filme ouergrow the sight, so as he cannot see, and although it be cured, yet vpon like occasion will fall blinde againe, which I haue often seene: & therfore horses that haue such blew eies are to be auoided, the full experience whereof, I had from that worthy Ferrar M. *Iohn Orpen* of Greenewich deceassed, who alwaies cured the same by thrusting Tutty into their eyes with his finger: but if you lay vpon the temples of his head a plaister of pitch, rosen and masticke, and then with a sharpe knife make two slitts, on both sides of his head, an inche long, somewhat towards the nose, a handfull beneath the eyes, not touching the veine, and with a cornet loose the skin vpward the breadth of a groat, and thrust therein a round peece of leather, as broad as a two penny peece, with a hole in the middest to keepe the hole open: and looke to it once a day that the matter may not be stopped, but run ten or eleuen daies, then heale it with Turpentine, Hogs grease and waxe, boyled together, with flaxe dipped in it, and take not away the plaisters til they fall away, then burne him with a small hot drawing yron, made like a starre with a hole in the middest, in each temple vaine where the plaister did lie, in this sort, * * and if this helpe not, set him to carte: beware you breed no colts of Horses that are so eyed, for vppon euery hard trauell, he wilbe blinde.

Chap. 90

Chap. 90.

For the canker in the eyes.

THis commeth by corruption of blood, by meanes whereof you ſhall ſee many red pimples both within and without the eye, & thorough inflamation the eye will looke red, and be full of corruption. The cure is to let him blood (on that ſide the necke that you ſee the eye is grieued) a pottle or more; if you ſee the blood very foule, and the inflamation great, then take 3. pintes of faire water, and of roch allome and greene copporas, of each halfe a pound, and of white coppor as an ounce, & boile them vntill halfe be conſumed, then once a day being made warme, with a fine cloth cleanſe the eye, ſo as it looke rawe, and thus doe euery day vntill it be whole.

Chap. 91.

For impoſtumes in the eare.

THis commeth by ſome blowe or euill humors: The cure is, take the pouder of Linſeede, and of wheat flower, of each halfe a pinte, of hogs greaſe one pound, warme them in a pot on the fire, vntill they be throughly encorporated, by continual ſtirring, then take a peece of white leather, ſomewhat biger then the impoſtumation, and ſpred it, being very warme, as farre as will couer the ſwelling, and renue it euery day vntill

it breake, then lance it, ſo as the corruption may goe downwarde, and taint it to the bottome with a full taint of flaxe, well dipt in this ointment following, of melroſatum, of Oile olife and turpentine, of each two ounces, and mingle them throughly, well together, then make him a biggin of Canuas to cloſe in the ſore, ſo as the taint and ointment may abide within, renewing it euery day once vntil it be whole, But if the paine be in the eares without great ſwelling, which may be only with cold, then take black woole dipt in the Oyle of Camomil and thruſt into his eares.

Chap. 92.

For the Poole euill.

His cõmeth of like cauſes, & groweth as a fiſtula betwixt the eares or nape of the neck, you ſhal perceiue it by the ſwelling: if it be not broken, ripen it with plaſters of white hogs greaſe, as though you would ſcald it therewith, and make him a biggin to keep it very warme, and renue the plaſter twice a day very hot, and the ſooner it will ripen: then where it is ſofteſt and where the corruption may beſt iſſue forth, with a round hot yron as big as your litle finger, two inches beneath the ſofte place, thruſt it vpward, ſo as the point of the yron may come forth at the ripeſt place, then taint it with flaxe dipt in hogs-greaſe, and lay alſo a plaiſter of hoggs-greaſe vpon the ſame, renewing it

4.

4 or 5 da:then after take half a poũd of turpentine cleane waſhed and dry from the water, with two yolkes of egs and a litle ſaffrone, and mingle them together, then with a quil ſearch the depth of the hole, and taint it with a ſponge ſo big as the hole to the bottome, well anointed with that ointment, and ſo thruſt it with a quill into the wound to the bottom, and a warme plaſter of hoggs greaſe to couer it, renevving it tvvice a day, but vvhen the ſvvelling ceaſſeth vſe no plaſter.

Chap. 93.

Of the Viues.

THis commeth of corruption of blood, the cure is, draw them with a hot Iron right down in the midſt, from the root of the eare, ſo far as the tip of the eare will reach being pulled downe, and againe vnder the roote of the eare, with a hot yron drawe two ſtrikes on each ſide like a broad arrow head thus ⸗, then in the middeſt of the firſt line lance them with a Lancelet or Raſor, taking holde of the kirnels with a paire of pinſers; but beware you touch them not with your bare finger: pull them ſo far out with your pinſers as you may cut the kirnels out without hurting the vaine, then fill the hole full of ſalt.

For the ſame.

TAke Egremony, hony, and violet leaues, ſtampe them together, and ſlit the ſinew vnderneath the eare, and lay a plaiſter thereunto three dayes.

For

For the ſame.

TAke a handfull of ſorrell, & lap it in a bur-dock leaſe, and roſte it in hot embers like a warden, then take it out and very hot apply it to the kirnels, and ſo let it reſt a day and night, and ſtil ſo renew it vntill the kirnels be rotten and breake, and after all is rotted and gone, take the yolke of an egge, hony, and wheat-flower well incorporated and made thicke, and make plaſters thereof to heale it.

CHAP. 94.

For the Canker in the noſe.

THis commeth of a corrupt blood, conſumeth the fleſh, and makes it rawe within, and in the end will eate the griſtle thereof: it will alſo cauſe the horſe to bleed at the noſe and yeild filthy ſauour: the cure is, take of greene copperas and of Allom of each a pound, and of white copperas, one quarter, boile theſe in a pottle of running water vntill it be almoſt halfe conſumed, then take it of and put into it halfe a pint of hony, then hold vp his head with a drinking ſtaff, but not too high, and with a ſquirt of braſſe or elder, ſquirt the ſame water being luke warme, three or foure times together into his noſtrils, and giue him libertie to blowe out the filthy matter, leaſt you choke him: and with a ſtick and a ragge waſh his noſtrils twice a day vntil he be whole.

For the ſame.

IF you ſee the canker be of great heate and burning in the ſore, with exceeding paine, take the iuce of purſlaine, lettice, ſorrell, & night ſhade, and waſh the ſore with a fine clout, and with a ſquirt, waſh the ſame and this will kill it.

CHAP. 95.

For bleeding at the noſe.

THis may come vppon many cauſes which cannot be truely known, comming from within the body, & therfore I wil ſhew how to cure the ſame: take a pint of red wine, & put thereunto a quarter of bole armony beaten vnto fine powder, & put the one half thereof into his noſtril that bleedeth holding vp his head; & this may do wel if in the noſtril or head there be the original cauſe: the next day giue him the reſt into his body, & that wil ſurely binde his body & it may help the bleeding, being invvard.

For the ſame.

LEt him blood in the breſt vaines, of each a pint, for that is moſt likely to turne the courſe of the blood: take 2 or 3 ſponefuls of his blood, and put it in a ſaucer, and boyle it vntill it be dried to povvder, then take the povvder thereof and blovv it into his noſtrils and if it come of a vvound, put it into the ſame and it vvill preſently ſtint it: horſe-dung, aſſes dung, hogs, dung ſage leaues bruſed & put into the wound, or take of frankinſence an ounce, alloes halfe an ounce, & beat them into fine pouder, and mingle them throughly vvith the vvhites of egs, vntil it be ſo thick as hony, and with ſoft hares haire, thruſt his noſtrils ſo ful as it cānot fal out. And laſtly, ſome vvill throvv colde vvater vpon him againſt his haire, & it is likely that the over-cooling of him that vvayes may ſtop the flux thereof: & this did M: *Iohn Orpen* a vvorthy *F*arrer vſe, if at any ſudden ſuch an accident did happen.

Chap. 96

Chap. 96.

Of the riftes or corruption in the pallate of the mouth.

TAke ſharpe vinegar and ſalt and waſh the ſame, and then annoint it with honny. For the lampas or bladders in a Horſe mouth euery Smith can cure.

Chap. 97.

For the canker in the mouth.

VVaſh the ſore place with ſtrong vinegar, made thicke with the pouder of Allome, two or three daies together, to deſtroy the exulcerate matter. Then take a quart of faire water, of Allome 4 ounces, of honny 4. or 5. ſpoonefulls, of maudlin leaues, Sage leaues, & Collumbine leaues, of each a handfull, boile al theſe together till halfe be conſumed, and then euery day waſh the ſame two or three times being warmed, and it will heale it.

Chap. 98.

For the Gigs in the mouth.

THey are ſwellings with blacke heads, growing in the inſide of the lips, the cure is to ſlit them and thruſt out the corruption, and to waſh the ſame with vinegar and ſalte.

Chap. 99.

For the heat in the mouth.

TVrne vp the vpper lip and iagge it with a lancet, that it may bleede, and waſhe it with vinegar and ſalte.

Chap. 100.

Chap. 100.

For the Camey in the mouth.

THis commeth by eating of filthy hay, that cats, dogs, and other vermine haue piſt vppon, which will cauſe the Horſe mouth to be furd or clammy, as he will not not eat. The cure is to let him blood in two great vaines vnder the tongue and to waſh his mouth, with vineger and ſalte, and to giue him new bread that is not hot.

Chap. 101.

For the hurt of the tongue with the Bit.

THe cure is to waſh it with Alome water, then take black bramble leaues and chop them with larde, then put them within a cloute and make them as round as a ball, then dip the ſame in hony and annoint the tongue therewith vntill it bee whole.

Chap. 102.

For the Barbels or paps vnder the tunge.

THe cure is to clippe them away and to waſh the mouth with vinigere and ſalt.

Chap. 103.

For the ſwelling in the gummes.

THe cure is, make him to bleede well in the pallet of the mouth and alſo to ſcarifie the gummes that the ranke blood may come forth and then rub them throughly with vineger and ſalt.

For to drawe the wolues teeth. CHAP. 104.

Theſe are two litle teeth growing in the vpper Iawe next to the great grinding teeth, which hinder the horſe for grinding his meat, ſo as he will let it fall vnchewed, & ſomtimes, you ſhall ſee ſome teeth ſo long and ouerhanging in his Iawes, that they doe race and cut his cheeks ſo as he cannot feed: The cure is, tye the horſe head to ſome rafter or poſt, and his mouth to be openned with a corde, ſo as you may ſee euery part therof, then take a round yron toole halfe a yard long, made at the end like a Carpenters Gouge, and with your left hād ſet the edge of that toole at the foot of the wolfes teeth, on the outſide of the Iawe, turning the hollowſide of the toole doūward, holding your hand ſtedily, then with a mallet in your right hand ſtrike on the head of the toole, a pretty blowe to loſen it, and make it bend inward, then wrench the tooth outward, with the inſide of the toole, and thruſt it out of his head: & doe the like to the other tooth, and fill the holes with ſalt, and if any tooth ouerhang the nether teeth to the hurt of the horſe, then with your mallet and toole pare the tooth, or as many as do ouerhāg for hurting the horſe mouth.

For the crick in the neck. CHAP. 105.

THere are many opinions how this ſhould come to a horſe, and therefore I wiſh many meanes to be vſed before any extream meanes be vſed: firſt therfore, if the horſe haue ſuch a crick that he holdeth his necke ſtreight and cannot haue the vſe to lift the ſame vp and downe as is vſuall, then let two men

men one on the each ſide rub his neck, ſo long as by common intendment it is growne very hot, which being done, put a bit into his mouth, and make triall if he will or can reine in any ſeemly proportion, the which if he do, then it is to be intended either the ſame came by ſome colde or ſome ſtrain, and then I would haue him let blood on both the breſt vaines, and all his neck throughly annointed, and labored with Aquauite and Nerue oyle, that it may drinke into the skin, and two ſheep skins wraped about his neck with the wooll next the neck, to keepe it in a great heate, and ſo to reſt 24. hours, & if he doe not heerby amend, but carrieth his head ſtill downe & feedeth ſlowly, then make a hole in his forehead hard vnder the foretop, & thruſt in a cornet to raiſe the skin from the fleſh a handfull deep, then take a gooſe feather well nointed with hoggs greaſe to keepe the hole open that it may run ten dayes together, & euery day twice let the feather be cleanſed & newly annointed, and let his neck be ſtil labored with rubbing, & kept very warm to keepe it in a ſweat, and if you perceiue no amendment, then draw him with a hot yron from the root of the eare on both ſids of the neck through the middeſt of the ſame, euen to the breſt a ſtraw deep, that both ends may meet on the breaſt, but if he carry his necke awry on one ſide, then onely draw the contrary ſide with a hot yron, & faile not eury morning when he is faſting, to ride him with a *bit* til he ſweat, & the hotter he is, the more pul in his reine, & when he cõmeth to the ſtable, keepe him warm the he ſweat, & after coole him moderately, and rubat him throughly.

Chap. 106.

CHAP. 106

For the wennes or knobs in any part of the body.

THe cure is, take of mallowes, ſage, and red netles of each a handfull, boile them in running water, put therevnto butter and hony a litle quantitie, and when the hearbs be ſoft, bruſe them, then put thereunto of Oyle of bayes two ounces, and two ounces of hoggs greaſe, and warme them together ouer the fire, which being well ſtirred and verie hot, make a plaiſter as big as the wen vppon a peece of leather, and ſo renew it by the ſpace of eight dayes, alwaies laid to ſo hot as may be, and if it come not to a head, then lance it very deepe, then heale it with very cleane waſhed turpẽtine, the yolk of an egge & a litle ſaffron well wrought together, with a taint of flaxe well rould therein, renewing it euery day once.

For the ſame.

Take a pound of ſtrong lye and ſope, a quarter of vitreall romane, one ounce of Salarmoniacke, aſmuch of roch-allom and boile them together til they are thicke, and vſe it for an ointment.

For

For the ſame.

Take of Gipſiacum, the ſtrongeſt, & lay it on with cotton three or four times and it will take it away.

Chap. 106.

For the falling of the Creſt.

The cure is, firſt let the creſt be ſupported to ſtand vpright, then on the contrary ſide that it falleth, draw his creſt the depth of a ſtraw with a hot yron, the edge of which yron wold be half an inch broad, & make your beginning & ending ſomewhat beyōd the fal, but the firſt draught muſt go al the way vpon the edge of the maine, euen vnderneath the roots of the ſame, bearing your hand right dounward into the neckward, then anſwer that with another draught beneath, and ſo far diſtant from the firſt as the fall is broad, compaſſing al the fall: and betwixt theſe two draughts, right in the middeſt draw another draught, then with a button of an inch about, or elſe croſſing the ſame with your yron, burne at each end a hole, or elſe croſſe the ſpaces betwixt the draughts: the reaſon is, that by the purſing vp and ſhrinking of the skin on the contrary ſide, the creſt may ſtand vpright: ſome will afterwards anoint the ſame with freſh butter, or ſomrhing aſwage the heate, but *Maiſter Orpen* of Greenwich an excellent Farear, would not do any thing that might enlarge the skin: and for my owne opinion, I hold it beſt,

vntill 9. daies be paſt, and then to take away the ſcab it will not be amiſſe.

Chap. 107.

For all mangineſſe.

THis is diuerſely cured, ſome thus. Take of green copporas, of allom, of each a pound, of white copporas a quarterne, boile them together in 3. quarts of running water, in a ſtrong earthen pot, vntil halfe be conſumed, and being made warme, with a clout on a ſticke rub him once a day, vntil he be whole.

For the ſame.

LEt him blood a pottel at leaſt, then put preſently vnto it, a quart of bay ſalt, & labour them together, and annoint al his body therwith, and let it dry in. Alſo to annoint him with the fatte of a Seale, is excellent.

For the ſame.

TAke of freſh greaſe a pound, of quicke ſiluer halfe a pound, of brimſtone one ounce, of rape oyle halfe a pinte, or elſe double or treble the ſimples, as you ſhall haue occaſion, then work them ſo as the quicke ſiluer be not ſeene, then take a woolcarde and clawe him vntill it be rawe; and annoint him therewith, but in this cure be ſure firſt to let blood aboundantly, and giue him in all his prouander, or with hot graines or maſhes plenty of the pouder of brimſtone, to driue it out of the body, & when you think it dead, take a pound of black ſope,

and

and ſtrong bucke lye, and waſh body, main, & taile, all ouer, if he be cleane from all medicine, and a bout 5. or 6. daies after purge him with Pilles, as hath bene preſcribed, and then within 5. or 6. daies after, ſwim him in a riuer, and rub him, and cleare him of all medicine, and cloath him very warme, and if you do firſt purge him, and then let blood, & after miniſter ſalues, it is the better.

Chap. 108

For ſwelling in the withers or backe

THe cure is, preſently to lay a good quantity of Horſe-dung (new made) vpon it, and if it be new done, it will aſwage it: If not, then pricke it with a fleame or fine pen-knife through the skin, to make the blood iſſue out: then take of mallowes & ſmallage, 3. or 4. handfulls, boyle them till they be pap, ſtraine them and bruſe the hearbs in a wodden diſh, and put thereunto a little hogs greaſe or ſallet oyle, ſheepes ſuet, or other freſh greaſe, boile them together, not frying them hard, and then with a cloth binde it warme to the ſwelling, renewing it euery day vntill it be gone.

For the ſame.

SOme will ſhaue the haire from the place, & lay wheat flower and the white of an egge beaten together vpon a plaiſter, & not remooue it for 2. or 3. daies, & that wil bring it to a head, & then in the loweſt part where the corruption is, pierce it vpward with a ſharp yron ſomwhat hot, & annoint it euery day with hogs greaſe, & after waſh the place with water & ſalt, and throwe ſome dry thing vpon it.

CHAP. 109.

For inflamations or cankers in the withers.

IF the inflamation be great, draw round about the ſwelling with a hot yron, and croſſe it, then take a rond hot yron ſharp pointed, & thruſt it vpward in the ſwelling place, towards the point of the withers, that the matter may iſſue downewards, then taint it with hogs greaſe, and annoint all the ſwelling, continuing ſo to do til it be aſſwagde, renuing the taint euery day vntil the fiery matter be fallen away, then taint it with turpentine, the yolkes of egges and ſaffron mingled together, as aforeſaide, renuing the taint euery day till it be whole. But if the ſwelling goe not away, then be ſure the ſame is greatly inflamde and growne to impoſtumation, then launce it and let out the corruption, then take halfe a pinte of hony, of verdigreaſe two ounces beat to pouder, mingle it with the hony, and boyle them in a pot till it looke red, and being warme, make a taint or plaiſter, as the ſame ſhall require, renuing it euery day till it be whole, but to keep it from danger, the ſurer way is, to thruſt the hole full of this laſt ſalue, and to thruſt after it a peece of ſpunge to keepe the hole open, and to draw foorth the venom therof, and ſo to vſe it till it be whole: ſome would haue you alwayes thoroughly waſh the hole, with olde chamberly, & bay ſalt, that hath bin wel boiled together, before you taint it, and no doubt it is very good; but if the ſame be very vlcerous and corrupt, then take lie, hony, roche allome, & mercury: ſeeth them together, & ſcoure the ſame therewith to the bottome.

Chap. 110.

For the Nauell gall.

THe cures heereof are diuers, and ſo they ought to be, for medecine is to be miniſtred according to the hurt, of more or leſſe. If it be but galled, take ſoote of a chimney and yeſt mixed together, and plaiſter it once or twice a day.

For the ſame if it be a ſore.

TAke a pottle of veriuce, three penny worth of greene Copporas, boile it to the one halfe, and waſh the ſore therewith, then fill the ſore with red lead, and let it not be dreſſed of 3. dayes, and then dreſſe him as you ſee cauſe.

For the ſame.

IF the Horſe backe be ſore hurt, ſo that it ſwell and is impoſtumed, then lance it on the nethermoſte part of the vlcer, ſo that the matter may haue iſſue downeward, for if you ſhould lance it aloft, then the corruption that remaineth will fiſttulate: if you finde the concauity deep, then make a taint of flaxe, and dip it in this ſalue: Take of deeres ſuet, of waxe, of Tar, and of Turpentine, of each three ounces, & one ounce of Rozen, mingle them altogether, and taint the wound, and if you ſee any dead fleſh grow

in it, then ſprincle the pouder of verdigreaſe vpon it, and then lay vpon the head of the taint a plaiſter of the yolk of an egge, hony and wheat flower, and thus dreſſe it euening and morning.

For the ſame.

IF it be enflamed, cut it round about with a ſharpe knife, euen to the bone, leauing no rotten fleſh behinde, then take the white of an egge and ſalte beaten together, and lay it vpon Tow plaiſter-wiſe, renewing it ſo for two daies together, then take a quarter of a pinte of hony, and one ounce of verdigreaſe, beaten into pouder, and boyle them together, ſtirring them till it looke red, and being warm make a plaiſter thereof with Tow, and waſh the ſame with vinegar or white wine, and lay that plaiſter on it, and when it beginneth to heale, ſcatter the pouder of burnt Oyſter ſhelles on it or els the pouder of hony, and ſlict lime being made into a cake and baked, to dry it vp.

Chap. III.

For the ſweying of the backe.

THis hurt commeth by ſome ſtreine. The cure is, that ſo ſoone as he beginneth to complain which is by reeling or rolling in the hinder partes, which is eaſely diſcerned: then take a ſheeps skin, as hot as it can be taken from the ſheepe, and clap the fleſhy ſide thereof along his backe, & preſently put many clothes vpon it, to keepe his back as warme as may be, and ſo let it continue till it begin to ſmell, then prepare another in like manner,

and

and take away the olde, and ſo continue him for 21. daies at leaſt, and let him not be trauelled but ſtill reſt. And if this helpe him not, then draw his backe with a hot yron, right out, on both ſides of the edge of his backe, from the pitch of the buttocke. vnto a handfull within the ſaddle, & then ouerthwart: and let not the ſtrikes be deep but ſo burned as they may looke yellowe, then preſently lay on it this charge: of pitch a pound, of roſen halfa pound, of bole armony, halfe a pound, made in pouder, & halfe a pinte of tarre, and boile them together in a pot, vntill they be throughly mingled, then being luke warme, daub it very thicke vpon the burning, and clap on as many flocks of the Horſe colour as you can make to abide, and let them remaine till they fall off.

Chap. 112.

For the hide bound.

THe cauſe heereof is, a ſudden colde after great heat, when the pores are open, the colde entreth, and maketh an attraction of the ſinewes, ſoas the Horſe ſeemeth to goe or trauell with great griefe, his skin being as if it were ſtarched, being ſhrunk and clung to his ribs. The cure is, to let him blood in both the flanke veines, being next the girding place and the flankes. Then take a quart of good white wine, and put thereunto three ounces of ſallet oyle, of commin one ounce, of anniſeedes two ounces, of licoriſh two ounces, beaten

into pouder, and giue it him warme, then let him be throughly rubbed from the huckle bone alongst the backe, and ouer the ribbes, halfe an houre together: then couer all his backe with a sacke, thoroughly soked in a tub of water, and the water wrung out of it, and vpon that cast many cloathes, and gird them fast vnto him, to bring him vnto a swet, which is the onely and chiefe thing to recouer him, and keepe him with good mashes, and euery day let him be so vsed for seauen or eight dayes together, giue him much sodden barly and beanes for his dyet, and greene malte on the floore, and after the 8. daies end let him blood in the two brest veines, about a pinte, then give him a pinte of sacke, a quarter of a pinte of sallet oyle, foure penny worth of the best triacle, and ride him vntill he sweat, then presently set him in a warme stable, and clothe him very warme, and at night giue him a good mash of malte, with the pouder of brimstone to the quantity of two spoonefuls.

Chap. 113.

For Surfeting with Prouender.

When a Horse hath eaten more then the stomacke can weil digest, he is in such paine as he is not able to stand, but lyeth and walloweth as if he had the bots, the danger whereof I haue formerly written. The cure is, to let him blood and to draw his yard and wash it, to put a peece of a cloue of garlicke into it, to make him pisse: also to rake him behinde, and to giue him a glister with the water

ter of ſodden mallowes, freſh butter and ſallet oile keepe him warme and let him eat very little for 4 or 5. daies after.

Chap. 114.

For the ſurfetting, called, the foundring in the bodie.

THe cauſe of this diſeaſe, is ouermuch eating after labour, whiles the Horſe is hot, whereby his meat not being digeſted, breedeth euill humours, which by little and little do ſpred through all th e parts of his body, and at length oppreſſe the whole body; and do ſo take away his ſtrength that he hath not power to goe or mooue his ioynts, and being laid, is not able to riſe, whereby he wanteth the vſe of piſſing, as alſo of dunging: for nature being ouercome, then doth the humor rule the body to the vtter deſtruction thereof: In lik maner, it is when the Horſe beeing over hotte with trauell drinketh ſo much as the colde, thereof ſuppreſeth his naturall heate: The cauſe is, that the evil humors being predominate according to their nature, being heauy & moiſt, immediatly reſort down to the horſe legs and feet, and there reſt, whereof there muſt be ſome diſſolution, which if it be not preuented, make great gourdy lims, as the paines, cratches, ſpauins, winde-galls, caſting of the houes, & ſuch like: all which ſeeme more then wonderful to the ignorant, becauſe ignorance, is the mother of wonder: The cure hereof muſt be accor ding to the effects that are wrought in the horſe, as if it be eſpied, when the haier beginneth to ſtare, that he be chill

chil, and ſhrug for cold, forſake his meat, hang downe this head, quiuer after cold water, and after two or three dayes, begin to cough, then it is a ſigne, that his ſurfet is not great and then he may be cured thus: couer his belly with the gliſter laſt mentioned and giue him this drinke: take of malmeſy a puart of ſugar half a quarterne, of hony half a quartern, of ſinamon half an ounce of licoris and Aniſſeeds, of each two ſpoonfull beaten into fine pouder put it into the Malmſie, & giue it him blood warme, keep him warme, & with warme water, & 4. or 5. dayes after let him blood.

Chap. 115.

For the yellowes.

THe cauſe herof, is alſo the aboundance of bad humors, the cure is plaine: let him blood, if you ſee it yellow a pottle, then cure him by giuing a quart of white wine, of ſaffron and turmerick of each halfe an ounce, and the Iuice that is wrong out of 2. handful of Selondine, & being blood warm giue it him and keep him warme, and with good maſhes, wherein put two ſponfull of the powder of Brimſton: ſome will giue in this drinke, the greene order of geeſe ſtrained. I could now intreat of the dropſie in a Horſe, but if you obſerue thoſe fewe rules I haue ſet downe, in the beginning of the title of cures, you will be free almoſt from all diſeaſes.

Chap. 116.

For the Colick.

The cauſe of this diſeaſe is 2. fold, either it commeth through aboundance of humors or with wind, and herein the owner or or keper may giue good direction, for if he knew the Horſe to be cleane within and orderly dieted, then it will be pr obaly coniectured it is the wind, and although it be winde yet I iudge the origenal to be obſtruction, of humor which will not ſuffer the vvind to haue his free paſſage, vvhich othervviſe nature vvould expell as his enimie, The cures may be diuers, & becauſe it is a diſeaſe that few Farriers, vnderſtand, I wil ſet downe ſeueral cures, becauſe if one thing cannot be ſpedily procured another may, Firſt it may be an obſtruction, for that the horſe hath the ſtone, & cannot ſtale: firſt take a quart of white wine, halfe a pinte of burre ſeed, beaten ſmal, 2 ounces of parſly-ſeed, of ſmalage Saxafrage, the roots of philupendula, Grommell ſeed, & broom ſeed, of each 2. ounces beaten to fine pouder, a good handfull of water-creſſes, and lay them in ſteep all night, and in the morning ſtrain them cleane, and put to it a litle black ſope, and a litle butter, and ride him till he begin to ſweat, then ſet him in your ſtable with a great quantitie of ſweet litter vnder him, and cloath him warme and ſo let him ſtand meatles ſeuen or eight houres, then giue him dryed oates & vvarm vvater, vvith a quantitie of ſallet oyle to drinke, and before he

he haue this drinke let him faſt all night. If he be a Horſe there is nothing better for him then to couer a Mare.

For the ſame, if you think it to come of winde.

THis commeth vvhen a horſe is ridden hot and ſet vp cold, he vvill pine avvay and forſake his meate: keep him emptie all night in the morning take a quart of vvhite vvine, four ounces of Fenegreck, 7 ounces of baies, asmuch corne pepper, an oũce of Graines, an ounce of Ginger, 2. handfuls of vvater creſſes, a handful of ſage, a pound of Sẽgreen, and wring out the iuce, another of mints, ſtamp them, & put them into the wine & let them ſtand on the fire till it boyle, then ſtraine it out and giue it him blood warme with a litle hony.

For the ſame.

TAke a quart of Malmſie, of cloues, pepper, Sinamõ of each half an ounce, of ſuger, half a quarter: and giue it the horſe, luke warme, and labour him vpon it one houre that he dung, and ſtale, and keep him with warme water: But if he be a ſtond horſe, there is not any better thing, then that he haue his ful deſire with a mare, if he cannot piſſe, or be troubled with the Collick: it helpeth many ſickneſſes and ſtrengtheneth Nature.

For

For the ſame.

TAke a pint of white wine and ſtamp to powder three or foure Cantharides, they are a kinde of flyes, which you ſhall haue at the Apothecaries, & when your horſe is very empty giue them vnto him being very well wrought, and brued into the white wine luke warme, vnderſtand I pray you that theſe flyes are a verye coroſiue and eating through as poyſon, and they will not be ſtopped by any humor: with twice giuing, it would cure any cholick that had not bin very old.

After theſe many medicines for a cholick, to refreſh your conceits, I will ſet downe two other cures, which I finde in ſome Writers, & leaue you to take ſo long time as you think fit to credit them. The firſt is, if the Horſe haue a chollick, if he looke vpon a Duck or any water foule, it wil cure him, the ſecond is, if a maid ſtrike him on the face with her girdle he is preſently remedied.

Chap. 117.

For Coſtiuenes or belly bound.

TAke of the decoction of mallows a quart, put to it halfe a pint of oyle or ſomuch butter, an ounce of Benidicte luxature & powre into his fundament with a litle horne, and hold his taile cloſe to his fundament, whiles another doth lead him, & ſo keep it

as

as long as you can, and after keepe him warme and giue him warme water to drinke.

For the Laxe. CHAP. 118.

TAke of Beane flower & Bole armony, of each a quarterne, mingled in a quart of red wine, giue it him luke warme, and after drinke warme water, with beane flower: but if that will not ſtay him, then giue him halfe a penny worth of Allom, beaten into pouder, & Bole Armony beaten ſmall, in a quart of milke, ſtirring them til the milke be all of a curd, and this will ſtop him.

For the Wormes. CHAP. 119

THey are ingendred of raw & euill humors: there are 3. kindes of them; the worme, the bot, the truncheon. The Horſe wil lye downe and wallowe, which is when they feede on him, his breath will ſtincke, and his mouth clāmy. The cure, giue him a quart of new milke, and halfe a pinte of hony in it, blood warme: this will make them reſt from gnawing of him, becauſe they wil ſuck therof vntil they be ready to burſt: then the next day giue him this drinke following.

The cures that are pretended are diuers: firſt take a quart of wort, or ale of the ſtrongeſt, then take a quarter of a pound of ferne, half a pound of Sauin, halfe a pound of ſtone crop; ſtamp them, and put them together with two ſpoonefulls of brimſtone, and aſmuch chimney ſoote, beaten to pouder, and let them lye in ſteepe two houres, then ſtraine them and giue the Horſe a little, warme; then bridle him and let him ſtand 6. houres after without meat, and there is no doubt but the Horſe wilbe at quiet, for the ſtrength thereof is ſuch, to ſtaine the mawe as

the

he bot will not meddle, but fly from it, but it doth not kil them: And ſo is it of all other medicines for the ſame, whereof are infinite. Now if I may perſwade you, or rather Mai. *Iohn Orpen*, that worthy Farrier deceaſed, after theſe former drinkes giuen, the third day make him purging pils, as hath bene before, viz. Take of lard a pound, laid in water two houres; then take nothing but the cleane fat thereof, ſtamp it in a morter, & thereunto put of Licoris, of Anniſeedes, of Fenegreeke, of each beaten into pouder 3. ounces, of Alloes in pouder 2. ounces, and of Agaricke one ounce, knead them in paſte and make 6. balles therof, then hauing faſted ouer night, giue him the next morning 3. of theſe pilles, nointed with hony, when you haue opened his mouth, catch hold of his tongue, holde it faſt til you haue hurld in one, and thruſt it downe his throate with a rowling pin, and then let his tongue goe till he hath ſwallowed it down, and ſo do with the reſt, and keepe him cloſe from all ayre, and at night giue him a good ſtrong maſh, & warme water 3. daies after; my reaſõ is, for that theſe balles wil now purge out of his body all the bots and wormes, and al the humors that bred & cheriſhed them: ſo as your Horſe wilbe perfectly cleane: And you ſhall finde moſt of the bots aliue, when they are purged; for you cannot kil them with medicine, but only make them forbeare vexing of him, ſo long as his mawe reſteth ſo bitter & ſtinched, as they dare not feed on it, but vpon other humors, whereby moſte men thinke they haue cured their Horſe perfect: and the like reaſon is for chickins gut, and ſuch like: which being a pleaſanter foode then the

horſe

horſe mwe, leaue him at reſt, to feede on them, but doe not cure him, for in reaſon it cannot kill them nor auoide them, and therefore the botts remaine ſtil in the body.

Chap. 120.

For the Colt euill.

He cure is to waſh the ſheath cleane with luke-warme Vinegar, draw out his yarde, and waſh it alſo, then ride him in ſome running ſtreame vp to the belly, to allaye the heat, and thus doe luſtily a quarter of an houre, and ſo euerie day after for three or foure daies.

Chap. 121.

For mattering of the yard.

TAke a pinte of white wine, boile therin a quarter of Roche Allum, and with a Squirt thruſt vp verie farre into his yarde, ſquirt the ſame three or foure times to pierce and clenſe the bottome from the filth, and thus continue vntill he bee whole.

Chap. 122.

For the Foalling of the yard.

THe cure is to waſh the ſame with warme white wine, and annoint it with oyle of Roſes and hony

ny mingled together, then put it vp, and with a cocpeece or truſſe, keepe it ſtill vp, and dreſſe him euerie day once till he be whole.

Chap. 123.

For the ſwelling of the Cod or ſtones.

THe cure is to let him blood on both ſides, in the flanke veines, then take of Oyle of Roſes, and Vinegar, of each a pinte, halfe a quartern of Bole Armony, beaten into pouder, mingle them together, and being luke warme, annoint the Cod therewith with two or three feathers, and the next day ride him into the water, and giue him 2. or three turnes, then bring him to the ſtable, and when hee is dry, annoint them againe, and ſo continue till he be whole, but if the cods doe ſwell by meanes of anye hurt, then couer the cods with a charge of Bole Armony and Vinegar wrought together, renewing till the ſwelling goe away; and if it breake, taint it with *Melroſatum*, and make him a breech, renewing it til it be whole.

Chap. 124

For incording or Burſting.

THis is when the rimme that incloſeth the guts is broken, ſo that they fal into the Cod of the horſe, which is apparant to ſight or feeling: the cure is to put 4 paſternes on his feet, as the horſe-gelders vſe, then bathe his ſtones with warme water and butter, then raiſe them vp from the bodye with both

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your hãds being closed by the fingers fast together, and so holding the stones in your hands, worke downe the gut into the body of the Horse, by striking it downeward with your thumbes, one after another, vntill that side of the stone be so small as the other, then hauing returned the gut into his place, take a woollen list of two fingers broad, thoroughly annointed with fresh butter, and tie his stones both together, or so nigh his body as maybe, not ouer hard, but that you may put your finger betwixt; that done, in all quietnes take the Horse away, and let him not be stirred 3. weekes after, but the next day vnlooſen the liſt, & take it away, & then & euery day after twice or thrice in a day, cast colde water vpon his cods, to make him shrinke vp his stones, & at 3. weekes or moneths end, to geld him of that stone, which done, let him eat little, and continually drinke water but a little at a time, till three weekes be ended.

Chap. 125

For the Botch in the Graines of a Horse.

THe cure is, to take of wheat flower, Turpentine, and Hony, of each like quantity, stirring it to make a stiffe plaister, & to lay it to the sore to break it, & then lance it, and taint it with Turpemine, and Hogs'greaſe, as before.

Chap. 126

For griefe in the shoulder that hath bene long time.

THe cure is, giue him a slit on both sides, an inch vnder the shoulder bones, then with a swannes quill put into the slit, blowe vp first the one shoulder

der and then the other, as big as you can poſſibly, euen vp to the withers, and with your hand ſtrike the winde equally into euery place of the ſhoulders, and when they be both full, then beat all the windy places with a haſell wand, ouer all the ſhoulders, then with a flat ſlice of yron looſen the skin within from the fleſh, that done rowel the 2. ſlitts or cuts with two round rowels of leather with a hole in the middeſt, that the mattet may iſſue foorth, and let ſuch rowels be three inches broad, and ſo put in as they may lye plaine and flat within the cut. Then take of pitch, & of roſen, each a pound, of tar halfe a pinte, boile theſe together, and when it is ſomewhat coole, drawe all the ſhoulders very thick therwith; that done, clap on as many flockes as wil ſtick of the horſe coloure: and euery day clenſe both the wounds and rowels, and put them in againe, continuing ſo 16, daies; then take them out and heale vp the wounds with hogs greaſe & turpentine molten together, renuing it vntil the wounds be whole, but let the flockes lie vntill they fal off, and let the horſe run to graſſe at the leaſt halfe a yeare.

Chap. 127

Of wrinching the ſhoulder.

THis commeth by a fall, ſudden or ſhort turning, raſhe running out of ſome doore, or by ſome ſtripe of a horſe, a ſudden ſtop or ſuch like; which being done, he wil traile his leg cloſe to himſelfe as he goeth. The cure is to let him blood in the breaſt ſo ſoone as it is perceiued or knowne (& the ſooner the better) three pintes at the leaſt, and to keep all the ſame blood in a pot, and thereunto put a quart of ſtrong vinegar, ſix egs broken, ſhelles & all, and

ſo much wheat-flower as wil thickē that licour; put therūto 1. pound of Bole Armony, beaten into powder, & 2. ounces of *Sanguis Draconis*, ſo as the flower may not be perceiued, & if it be to ſtiff, ſoften it with vinegar, then with your hand daube al the ſhoulder from the maine downward, & betwixt the forebowels all againſt the haire, & let not the horſe remooue vntil the charge be ſurely faſtned to the skin, thē carie him into the ſtable, & ſuffer him not to lye all that day, keeping him with a ſpare dyet, 15. daies together at the leaſt, and let him not remooue out of his place but onely lye down all that time, & euerie day once refreſh the ſhoulder pointe with this charge, laying ſtill new vpon the old; & at the 15. daies or 20 daies end, leade him gently to ſee if he be amended, the which if hee bee, let him reſt by the ſpace of two weekes without trauel, but if he bee nothing amended, then rowel him with a leather rowell vpon the ſhoulder point, and keep him rowelled the ſpace of 15. daies, renewing the rowell, & clenſing the woūd euery other day, and walke him vp and downe very gently, alwaies turning him on the contrarie ſide, & if he goe wel, pull out the Rowell and heale vp the wound with Turpentine & Hogs greaſe, & a taint of flaxe, but if the hurt were ſo violent that all this will not help him, then draw him Chequer wiſe with a hot yron, ouer all the ſhoulder point, and let him go to plough euery day two houres in ſoft ground, and where he may not be ouer-much ſtrained, & if it bee poſſible, let him be let blood ſo ſoone as hee is hurt in thoſe plate-veines, and alſo in the place, or as nere as is poſſible where the hurt or blow is, to the intent that no bloud congeale there, or that it tarrye vntill the fleſh become blacke with the bruſe.

For

For the ſame.

IF the ſame be newly done, take a Fleame & pricke thorough the skin before the ſhoulder, betweene the ſpade and the mary bone, the length of a beane, and then take a quill and put, betwixt the skinne and the fleſh, and blowe with your mouth that the skin may ariſe from the fleſh, & then thruſt out the wind againe; and then take a pottel of ſtale piſſe, and ſeeth it to a quart, and then ſtraine it, and put thereunto half a pound of butter, half a pound of hogs greaſe, a handfull of Mallowes, aſmuch of Tanſey, as much of Veruain, as much of red nettles, as much of Southerwood, as much of baume leaues, bruſe them, & ſeeth them in the vrine til they be ſoft, then annoint the point of the ſhoulder therewith, about a hand breadth, euerie day, being firſt made warme, vntil he be whole, but let him not ſtirre out of the ſtable or place where hee ſtandeth, till he be wel, which is eaſily perceiued, by ſtanding as boldly on that legge as on the other, without ſparing or fauouring it.

CHAP. 128

Offplaying of the Shoulder.

THis commeth by ſome ſlippe, whereby the ſhoulder parteth from the breſt, and ſo leaueth a riſt or rent in the fleſh and filme vnder the skinne, which cauſeth him to traile his leg after him. The cure is, to put a paire of ſtreight paſternes on his

ſo much wheat-flower as wil thickē that licour; put therūto 1. pound of Bole Armony, beaten into powder, & 2. ounces of *Sanguis Draconis*, ſo as the flower may not be perceiued, & if it be to ſtiff, ſoften it with vinegar, then with your hand daube al the ſhoulder from the maine downward, & betwixt the forebowels all againſt the haire, & let not the horſe remooue vntil the charge be ſurely faſtned to the skin, thē carie him into the ſtable, & ſuffer him not to lye all that day, keeping him with a ſpare dyet, 15. daies together at the leaſt, and let him not remooue out of his place but onely lye down all that time, & euerie day once refreſh the ſhoulder pointe with this charge, laying ſtill new vpon the old; & at the 15. daies or 20 daies end, leade him gently to ſee if he be amended, the which if hee bee, let him reſt by the ſpace of two weekes without trauel, but if he bee nothing amended, then rowel him with a leather rowell vpon the ſhoulder point, and keep him rowelled the ſpace of 15. daies, renewing the rowell, & clenſing the woūd euery other day, and walke him vp and downe very gently, alwaies turning him on the contrarie ſide, & if he goe wel, pull out the Rowell and heale vp the wound with Turpentine & Hogs greaſe, & a taint of flaxe, but if the hurt were ſo violent that all this will not help him, then draw him Chequer wiſe with a hot yron, ouer all the ſhoulder point, and let him go to plough euery day two houres in ſoft ground, and where he may not be ouer-much ſtrained, & if it bee poſſible, let him be let blood ſo ſoone as hee is hurt in thoſe plate-veines, and alſo in the place, or as nere as is poſſible where the hurt or blow is, to the intent that no bloud congeale there, or that it tarrye vntill the fleſh become blacke with the bruſe.

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Chap. 128

Of ſplaying of the Shoulder.

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forefeete, and toilet him ſtand ſtill in the ſtable; then take of Dialthea one pound, of Sallet oyle a pinte, of oyle de bayes halfe a pound, of freſh butter halfe a pound, melt them together in a pipkin, annoint the greeued place therewith round about the inſide of the ſhoulder, & within two or thee houres after all the ſhoulder will ſwell, then with a ſteame ſtrike all the ſwelling places, or with a ſharpe hotte yron, the head whereof would be an inch long, to the intent the corruption may runne out: and ſtill annoint the ſame verie often with the ſaide oyntment, and if it gather to a head, then lance it where it is moſte ſoft, then taint it with Hogs-greaſe and Turpentine and a taint of flaxe.

Chap. 129.

Of the ſhoulder pight.

THis is whē the pitch or point of the ſhoulder is diſplaced: which if it bee, the point will ſticke out farther then his fellowe, & the horſe will halt right downe. The cure is to make him ſwimme in a deepe water ſome xi. or xii. turnes, if he be able to make the ioynt returne to his place, then make two tough pinnes of aſh-wood, the bigneſſe of your little finger ſharpe, and thruſt in one of the pinnes, from a boue downeward, ſo as both the ends may equally ſtick without the skinne, and if the pinne of wood will not eaſily paſſe through, make it way with an yron pinne, then make two holes croſſe to the firſt holes, ſo as the pin

may

may croſſe the firſt pinne right in the midſt with a right croſſe, and the firſt pinne would be ſomewhat flat in the midſt, to the intent the other being round may paſſe the better without ſtop, and cloſe the iuſter together, then take a peece of a line, ſomewhat bigger then a Whip-corde, and at one end make a loope, which being put ouer one of the pins endes, winde the reſt of the line good & ſtreight about the pins ends, ſo as it may lye betwixt the pins ends and the skin, and faſten the leaſt end with a pack needle, and a pack-threed vnto the reſt of the corde, ſo as it may not ſlip; but firſt annoynt both prickes and corde with hogs greaſe, then bring him into the ſtable, and let him reſt the ſpace, of ix. daies, and lye downe ſo little as may bee, and put a paſterne on the fore legge, ſo as it may be bound with a corde vnto the foote of the manger, to keepe that legge alwaies in the ſtable more forward then the other, & at the nine daies end, pull out the pricks, & annoynt the places with Dialthea, or Hogs greaſe, and turn him to graſſe.

Chap. 130.

For ſwelling in the fore-legges.

THis commeth after great labour, but the efficient cauſes are many, but principally that he is trauelled whē he is to yōg, before he be clenſed frō his humors: that he is trauelled when he is full, that he hath too much reſt, & is not kept with moderate dyet, that he feedeth on green meat, that he is waſhed after labour and ſuch like, as in the title of dyet I haue ſet forth. But if he be naturally fleſhy lymmed,

he wil neuer be free, but ſo ſoon as he is cured vpon trauel he wil ſwel again, & therfore ſuch iades wold be gelded and put to cart, and neuer ſuffered to get Colt. The cure is diuers: take of mallowes three or foure handfuls, Roſe cake and Sage a handfull, boile them in water, and therunto put halfe a poũd of butter, and halfe a pinte of Sallet oyle, and being made very warm, waſh him twice a day for three or foure daies.

For the ſame.

TAke Hemlocke, and ſtamp it, and mingle it with ſheepes dung and Vinegar, and hauing made a plaiſter, lay it all ouer the ſwelling.

For the ſame.

TAke Wine-lees and Comen, and boyle them together, and put thereunto a little Wheate-flower, and charge all the ſwelling therewith, and walke him often and faſt to heat him, and if this will not ſerue, then take vp the great veine aboue the knee on the inſide, ſuffering him not to bleede from aboue but from beneath: if he be a cleane and leane limmed, & vſed as I haue expreſſed, a little butter and beere warmed, and his feet wel ſtopped with Cow-dung after his great trauell is ſufficient: but if he be ſo fleſhy limmed as this will not help, cut his throate and waſh him with his owne blood, and hee will neuer after ſwell.

Chap. 131.

For foundering.

BEfore I enter to expreſſe the cure, I would haue you diligently to note the cauſe of this diſeaſe, for in the knowledge of the cauſes lyeth the knowledge

knowledge of the cures; and if you do obſerue thoſe few rules I ſet downe in the beginning of this title of curing, and doe diligently obſerue, aſſure your ſelfe you ſhall be little troubled with curing: for hauing preuented the cauſe of the greefe or ſicknes, ye doe euermore preuent the greefe and ſickneſſe it ſelfe. The cauſes of foundring are either from ſuperfluous and ouer-much eating and drinking, from immoderate and extream labour, or aboundance & fulneſſe of humors: and becauſe I haue entreated heerof in the title of dyet, as alſo in the title of breeding, I leaue you to the diligent conſideration therof, and my rules formerly preſcribed. The vndoubted and infallible cure hereof is, Garter each legge, immediately one handfull aboue the knee, with a liſt (good & hard) and then walke him to chafe him into a heat, & being ſomewhat warm let him bloud in both the breſt veines, two or three quarts, and reſerue the ſame, continually ſtirring it with your hād to gather out the clods thereof: then take thereof two quarts, of wheate-flower halfe a pecke, ſixe egs ſhels and all, of Bole Armony halfe a pound, of *Sanguis Draconis* halfe a quarterne, and a quart of ſtrong Vinegar; mingle them all together, & charge all his ſhoulders, breſt, backe, loynes and forelegges therewith, and walke him vpon ſome hard ground, ſuffering him not to ſtand ſtill, and when the charge is drie, refreſh it againe, & hauing walked him three or foure houres together, leade him into the ſtable and giue him a little maſh of Mault, and ſome hay and prouender, and then walk him againe, for foure or fiue daies, renewing the charge vppon him as it dry-

dryeth, ſo long as it laſteth, and keepe it warme, and with a thin dyet. But if you ſee the Horſe to be afraide to ſet his hinder feet to the ground, and to be ſo weake behinde, & to ſtand quiuering and ſhaking and couet to lye downe, garter him alſo aboue the hoofs, on the hinder legs, and let him blood alſo in the thigh veines, to the quantitie of a pottell, and ſo double your charge in quantity, and therwith alſo charge both hinder legs, reines and flankes, all againſt the haire, & if you finde him feeble, by drawing ſo great a quantity of bloud, giue him a quart of Malſineſey, a little Sinamon, Mace and pepper finely beaten into pouder, made luke warme, & let him be walked and chafed vp and downe, if he be able to goe, but if he bee not able, then tye him vp to the Racke, and let him be hanged with Canuas & ropes ſo as he may ſtand vpon the ground with his feete, and not ſuffered to lye downe: then pare all his feet ſo thin, that the dew come foorth, and tacke on the ſhoes againe, ſtopping the feete with branne and hogs-greaſe boiled together, and ſo hot as you may, and wrap them in cloathes euen to the paſternes, tiing the clouts faſt: Let his dyet be thin, & giue him no cold water, & ſo ſoon as he is able, let him be almoſt continually walked, vnleſſe he be ſo long gone that his hoofes beginne to loſe, or that it breake forth at the Cronets of the hoofes, then take two Egs, and aſmuch bole Armony and beane-flower as wil thick the ſame, and mingle them well together, and make thereof plaiſters, ſuch as may cloſe each foote round about, ſomwhat aboue the Cronet, & binde the ſame ſo faſt that it fall not away, or be remooued

mooued by two daies together, but let the ſoles of his feete be clenſed and ſtopped euery day once, & the Cronets but euerie two daies, & not walked for looſing his hofes: but when he amendeth, walk him vpon ſome ſoft ground faire & ſoftly, but if it break out aboue the hoofe, then take all the fore-partes of the ſole cleane away, leauing the heeles whole, then ſtop him, and alſo dreſſe him about the Cronet, as aforeſaid: if this greefe be eſpyed in time, it is iuſtly cured.

Chap. 132

Of the Splint.

THis ſoarance is known to al men: the cure is, waſh it with warme water, & ſhaue off the haire, & lightly ſcarifie all the ſore place with the point of a raſor, ſo as the blood may iſſue forth: then take of Cantharides halfe a ſpoonefull, and of *Enforbium* as much, beaten into fine powder & mingle them together with a ſpoonful of Oyle Debay, and then melt them in a little pan, ſtirring them wel together, ſo as they may boyle ouer, and beeing ſo boyling hot, take two or three feathers, and annoint all the ſore places there with, and let not the Horſe remooue from the place for two houres after.

After carrye him away and tye him ſo as hee cannot touch the medicine with his lippes, and alſo ſtand without litter al that day and night, and within two or three daies after annoynt the ſore with butter for nine daies after.

For the ſame.

TAke vp the contrarie legge, and gently beate the ſplint with a ſmall roaling pin of haſel, vntill it begin to be ſoft, then with a Fleame ſtrike it in ſeuerall places, that the blood iſſue foorth, then take the ſharpeſt red Onyon and cut off the head therof, and in the middle thereof, put a peece of Verdegreaſe as big as your thumbes end, and then lay the toppe or head of the Onyon vpon it, and wrappe it in browne paper, and couer it in the Embers, vntill it bee thorowly boiled, & ſoft as pap; then open it, and beeing verie hot, lay it to the ſplint, and binde it faſt with cloathes, hard to the ſplint, and ſo let it continue, vntill it fall away, and the ſplint will neuer grow more.

For the ſame.

TAke an Onyon and pick out the Core, and put therein a ſpoonefull of Vnſlict lime, and foure penny weight of Verdegrece, & halfe a pound of Launder ſeede, and roſte the Onyon vntill it bee ſoft, and then cut the skinne a little, that the medicine may enter to fret the maladye out, and let the hayre remaine, and let the medicine lye to it three daies.

Chap. 133.

For the Malender.

THis is a ſcab growing in the forme of lines, or ſtrecks ouerthwart the bent of the knee, in the inſide

knee, in the inſide of the legge. The cure is, waſh it with warme water, and ſhaue the ſcab cleane away, then take a ſpoonefull of Sope, aſmuch Lime, and make it like paſte, and ſpred as much on a clout as will couer the ſore, binde it faſt, renewing it euerye day for three daies together, then annoynt the ſame with oile of Roſes, to cauſe the cruſt to fal away, and then waſh it with Vrine, & ſtrew on the powder of Oyſter-ſhels.

For the ſame.

TAke a Barreld Herring with a ſoft roe, and two ſpoonefuls of blacke Sope, and halfe an ounce of Allum, and bruſe them together, and lay to the ſore three daies.

Chap. 134.

For an vpper Taint or ouer reach vpon the hacke, ſinewe of the ſhanke, ſomewhat aboue the ioynt.

THis is a ſwelling of the maiſter ſinew which commeth, for that the horſe doth ouer-reach & ſtrike that ſinew with the toe of his hinder foot, the place will ſwell and the Horſe hault. The cure is to waſh the place with warme water, and ſhaue off the haire ſo farre as the ſwelling goeth, and ſcarifie euery part of the ſore lightly with a Raſor, that the blood may iſſue forth, then take of Cantharides and *Euforbium* halfe an ounce, mingle them together with halfe a quarterne of Sope, and with a ſlice ſpred ſome of this oyntment ouer all the ſore, and let him reſt for one houre after, and let him ſtand without litter, and the next day dreſſe him ſo againe, and the third day annoynt

annoynt the ſore with butter nine daies after, then take 3 handfull of mallowes, a handfull of Sage, and a Roſe cake, and boyle them in water, & when they be ſoft, put halfe a pound of butter, and halfe a pinte of ſallet oyle to the water, & being warm, waſh the place foure or fiue daies together therewith.

Chap. 135.

Of the nether ioynt.

This is a blader ful of Ielly, like to a windgall, not apparant, but by feeling, growing in the middeſt of the paſtern aboue the fruſh: it commeth by ſome ſtreine, wrinch, or ouerreach, the nether ioint toward the fetter locke will bee hot, and ſomewhat ſwollen: The cure is, rye him aboue the ioynt, with a liſt ſomewhat hard, and that wil cauſe the bladder to appeare to the eye, then lance it, & thruſt out the Ielly, then take the white of an egge, and Salt beaten together with a little towe, and binde vnto it, renuing it once a day for fiue or ſixe daies.

Chap. 136.

Of an ouer-reach on the heele.

TAke the white of an Egge, and Bole Armonye, mingled together with a little flaxe, and renewe it for foure or fiue daies.

Chap. 137

Of the Serew or Serow.

His is like a ſplint in manner of a griſtle, as great as an Almond, it groweth on the fore-leg, ſometime on the outſide, & ſometime on the inſide, in the middle of the leg. The cure, take an Onyon and picke out the core, & put therein a ſpoonefull of Honnye, a quarterne of a pound of Vnſlickt-lime, and three penny worth of Verdegreaſe, and roſte the Onyon, and bruſe it, and lay it to hot, hauing firſt cut the skinne.

Chap. 138.

Of a falſe quarter.

THis is a rifte moſte commonly in the inſide of the hoofe, it commeth by euill paring the hoofe, the Horſe will halt, & the rift wil bleed; the cure is, cut ſo much away on that ſide of the ſhoe where the greefe is, ſo as the rift may be vncouered, then open the rift with a drawer, & fill it with a role of towe, dipt in Turpentine, waxe and Sheepe Suet molten together, renewing it euerie day til it bee whole. When the rift is cloſed, drawe him betwixt the hayre and the hoofe, with a hot yron ouerthwart the place, whereby the hoofe will ſhoote all downeward, and ride him with an other ſhoe till hee be throughly whole.

Chap. 139

Of a Horſe that is Hipped.

The Horſe that is hipt, is when his hip Bone is remooued out of his right place, and commeth by ſtripe, ſtretch, ſlipping, ſlyding or falling; he will go ſideling. and the lower hippe will fall lower then the other, the cure is ſpeedilye to take of Oyle debay, of *Dialthea*, of Neruall, of Swines greaſe of each halfe a poũd, melt them all together, ſtirring them continually, vntill they be throughly mingled together, & annoynt the ſore place againſt the haire with this oyntment euerie day once for 15. daies together, and make the oyntment to ſinke wel into the fleſh, by holding a broad bar of yron ouer the place annoynted, to make it enter into the skinne, and if at the end of thoſe daies it doth not mend, then ſlitte a hole downeward into the skin, an inch beneath the hip bone, making the hole ſo wide as you may eaſily thruſt in a rowell with your finger and then with a little broade ſlice of yron, looſen the skin from the fleſh aboue the bone, and round about the ſame, ſo broad as the rowell may lye flat and plaine betwixt the skinne and the fleſh, which rowell would bee of ſoft Calfes leather, with a hole in the midſt, like a ring hauing a threed tyed to it, to pul out when you would clenſe the hole: and if the rowell be rowelled about with flocks faſt tyed on, & annoynted with the oyntment of Hogs Greaſe & Turpentine boiled together,

ther, it will draw ſo much the more: that done, taint it with a long taint of flaxe, dipt in turpentine and Hogs greaſe made warme, and ſo renewe it euerie day, for xv. daies: and before you dreſſe him, let him be walked euerie day a quarter of an houre, and as it healeth, make the taint euery day leſſe thē the other: and ſo ſoone as he is whole, drawe with a hot yron croſſe lines of 8. or 9. inches long right ouer the hip bone, ſo as the rowelled place may bee in the middeſt thereof, and burne him no deeper, but ſo as the skin may looke yellowe: and then charge all that place, & ouer all his buttocks with this charge. Take of pitch one pound, of Roſen one pound, of Tarre halfe a pinte, boyle them together, and being good and warme, ſpred it with a clout tyed to a ſtick, and clap on as many flocks of the Horſe colour as will ſticke, and the more he may trauell at his owne wil, the better.

Chap. 140

Of Stifling and hurts in the ſtifle.

THis is when the ſtifling bone is remooued from his right place: but if it be not remoued, then the horſe is hurt and not ſtifled. The cure is in all points like vnto the ſholder pight, ſauing that the pins need not be ſo lōg becauſe the ſtifling place is not ſo broad, & ſtāding in the ſtable, let him haue a paſterne with a ring vpon his fore-leg, & thereunto faſten a corde, which corde muſt goe about his necke, and let it bee ſo much ſtrained as may bring his forelegge forward

then the other to keepe the bone from ſtarting out, but if he be but hurt with ſome ſtripe or ſtrain, then the bone will not ſtand out, but perhaps the place may be ſwollen, then annoint the place with the ointment laſt mentioned, in the chapter going before, euery day for 15. daies, and if he mend not therewith, then rowel him with a herne rowel, and clenſe the hole euery day, by turning the rowel annoynted with the ſaide ointment.

Chap. 141.

For a wrench or ſtraine in the Paſtorne.

TAke a quart of brine, and ſeeth it till the ſame ariſe, & then ſtreine it, and put to it a handfull of tanſey, a handful of mallowes, a ſawcer ful of hony, a quarter of a pound of ſheepes tallowe, beate them together and ſet them on the fire, till they be well ſodden, & then lay it hot to the taint, & ſowe a cloth faſt about it, and ſo let it reſt 5. daies: and if this preuaile not, waſh the place and ſhaue away the haire, ſauing the fetter locke, and ſcarify it, and lay Cantharides to it, and heale it as the ſplint.

Chap. 142

Of the dry ſpauin.

THis is apparantly knowne. The cure is to waſhe it with warme water, and ſhaue off the haire ſo far as the ſwelling is, then ſcarifie the place, that it bleede,

bleede, and take of Cantharides a doſen, of Euforbium halfe a ſpoonefull, breake them into pouder, and boile them together, with a little oyle de bay, and being boyling hot, with feathers annoint the ſore, and tie his taile for wiping it, and within an houre after, ſet him in the ſtable, and tie him ſo as he lye not downe that night (for rubbing the medicine) and within a day after, annoint it euery day with butter, for *6.* daies, then draw the ſore place with a hot yron, then take a ſharpe yron like a bodkin, ſomewhat bowing at the point, and thruſt it in at the nether end of the middle line, and ſo vpward betwixt the skin and the fleſh, an inch and a halfe, and then taint it with turpentine and hogs greaſe molten together, and made warme, renuing it euery day once, the ſpace of *9.* daies: but remember that immediatly after his burning, you take vp the maiſter veine, which muſt be done in this manner: caſt the Horſe vpon ſome ſtraw, then hauing found the veine, marke well that part of the skin which couereth it, and pull that aſide from the veyne with your left thumb, to the intent you may ſlit it with a raſor, without touching the veine, & cut no deeper then through the skin, and that longeſt wiſe, the veine goeth and not aboue an inch, then will the skin returne againe to the place ouer the veine, then with a cornet vncouer the veine, and make it bare, and being bare thruſt the cornet vnderneath it, and raiſe it vp, and put a ſhooemakers thred vnderneath, ſomewhat higher then the cornet,

then the Cornet ſtanding ſo ſtill, ſlit the veine long-waies, that it may bleed, and hauing bled ſomewhat from aboue, then knit it with a ſure knot ſomewhat aboue the ſlit, ſuffering it to bleed onelye from beneath, a great quantitie, then knit vp the veine alſo beneath the ſlit, with a ſure knot, then betwixt theſe two knots cut the veine a ſunder, where it was ſlit, and fill the hole with Salt, then lay on this charge: take halfe a pound of pitch, a quarter of a pound of Roſin, and a quarter of a pinte of Tarre, boyle them together, and beeing warme, annoint all the inſide of the ioynt, and clap on flocks of the horſes colour, and turn him to Graſſe, if it may bee till hee bee perfect whole, and the hayre growne againe.

For the ſame.

CVt the skin ouer the veines, as aforeſaid, and ſlit the veyne, and cut it as aforeſaide, then where the ſpauen is higheſt, with a ſmall Chiſell the breadth of a penye, ſtrike off the quantitie of an Almond, and no more, then take two penny weight of Verdigreaſe, another of Naruill, beate them ſmall, and put it to the ſpauen, and three daies after waſh the corſey with barke water or Vinegar: then take Colman and Dyaclum vpon a linnen cloath, & lay it to the Spauen euery day, and for 7. daies after a new plaiſter, then draw it with a hot yron, as aforeſaide, and alſo a charge and flockes as is before recited.

You muſt alwaies obſerue in al your cures, that you neuer begin to cure any ſoarance whatſoeuer, but

but when the Horſe hath bene at long reſt without labour, otherwiſe it wilbe moſt painefull, and peraduenture make him complaine euer after, and therefore whenſoeuer you ſee any ſoarance begin in any part of his body, of what age ſoeuer, take it away ſo ſoone as you can, and after he hath reſted and is at quiet, and doth not complaine thereof, but neuer after preſent trauell for then he is full of griefe therwith, the which if it ſhould be then done, may be his vtter ſpoile.

Chap. 144.

Of the wet or bloud ſpauin

THis is commonly knowne, and ſome call it the thorough Spauin: it is fed by a thin fluxible humor, by the maiſter veine. The cure is to ſhaue off the haire, & to take vp the veyne in euery part, as I haue deſcribed in the cure of the bone ſpauin, and then to cut the veine aſunder, & draw it with a hot yron, and to charge it, and to put on flockes, as I there deſcribed, & it will perfectly heale and cure it, for I haue prooued it certaine.

Chap. 145.

Of the Curbe.

THis is commonly knowne. The cure is, take of wine lees a pinte, a porrenger full of wheat-flower, of commin halfe an ounce, and ſtirre them wel together, and being made warme, charge the ſore place therwith, renuing it euery day once, the ſpace of 3. or 4. daies, and when the ſwelling is almoſt gone, then draw it with a hot yron, and couer the burning with pitch and roſen molten together, and laid on warme, and clap on flockes of his owne colour, & let him reſt, and come in no water 12. daies.

For the ſame.

Take an yron and make it red hot, and holde it againſt the ſore as nigh as you may, but touch not the ſore, & when it is warme, then take a Fleame and wet him 6. or 7. places full of Neruill, then take a ſpoonefull of ſalt, and a penny waight of verdigreaſe, and the white of an egge, and put all theſe together, and take a little flaxe and wet it therein, and lay it to the ſore.

Chap. 146.

Of the paines or cratches.

THis is a fretting matteriſh water, bred in the paſtornes of the hinder legs, ſometime by foule keeping, but principally of liquid and thin humors reſorting to the ioynt, whereby the legs will be ſwollen, hot and ſcabby: The cure is to waſh the paſtornes with beere and butter, which being drye, clip away all the haire ſauing the fet-

ter-

terlocke, then take of turpentine, hogs greaſe, and hony, of like quantity, mingle them in a pot, & put thereunto a little Bole Armony, the yolkes of two Egges, and aſmuch wheat flower as will thicken them, then with a ſlice, lay it on a cloth, make a plaiſter to goe round about the paſtorne, & binde it faſt, renuing it euery day, let him not come in any wet, but ſtand ſtill: and ſome will waſh it onely in Gun pouder and vinegar.

For the ſame.

Make this ointment and keep it in the ſtable to ſerue at all times. Take 1 pound of Hogs greaſe, 1. penny worth of verdigreaſe, 2. ounces of the beſt muſtard, halfe a pound of oyle de bay, a quarter of a pound of Naruill, halfe a pound of hony, halfe a pound of Engliſh waxe, 1. ounce of Arſenicke, 2. ounces of red lead, halfe a pinte of vinegar, boyle all theſe together, and make an ointment of it, and being bare from haire, lay this to it very hot: and this will ſerue for kibed heeles and ſuch like.

Chap. 147.

Of windegalles.

THis griefe euery man knoweth. The cure is, waſh the places with warme water, & ſhaue off the haire, then draw it with a hot yron, in this manner, & that done, ſlit the middle line which paſſeth right downe through the windegall with a ſharpe knife, beginning beneath and ſo vpward, halfe an inch, and thruſt the ielly out, then take pitch & roſin molten together and laid on hot, and put flocks vpon it.

Chap. 148.

Of the Ring bone.

THis is a griſtle growing about the cronet of the hoofe. The cure is to fire the ſore with right lines from the paſtorne to the coffin of the hooue, in this manner, | | | and let the edge of the drawing yron be as thicke as the backe of a big knife, and burne it ſo deep as the skin may looke yellow, then couer it with pitch and roſen molten together, and lay thereon flockes of the Horſes coloure: ſome will eat it away with coroſiues, as the ſplent.

Chap. 149

Of the crowne ſcab.

THis is a filthy ſtinking ſcab, growing about the croners of the hooues: the haire will ſtare like hogs briſtles, and be alwaies mattering, annoint it when the haire is ſhauen away, with the ointment for the paines, and keepe it from wet.

Chap. 150.

Of the Quitterbone.

THis is a breaking out on the top of the cron[illegible] of the hooue, commonly on the inſide, and commeth by pricking or grauelling, it will breake out with

with matter, or a little deep hole like a thiſtle. The cure, to burne it about with a hot yron, then take of Arſenicke the quantity of a beane, beaten into fine pouder, put it into the bottome of the hole with a quil, & ſtop the mouth of the hole cloſe with towe, and binde it ſo that the Horſe may not come at it with his mouth, and ſo let it reſt that day, and the next day if the hole looke blacke, it is a good ſigne, then taint the hole with hogs greaſe, & turpentine molten hot together with a taint of towe, and couer it with a bolſter of towe, dipt in that ointment, continuing ſo til you haue gotten out the core, and then ſee whether the looſe griſtle in the bottome be vncouered, and feele with your finger or a quill if you be nigh it; and if you be, raiſe it with a crooked inſtrument, and pull it out with a paire of nippers, and then taint it with the ſaid ointment, and after take hony and verdigreaſe boild together till it looke red, and heale it therewith, laid vpon towe, and take heede it heale not too ſoone, or cloſe vp ſuddainely.

Chap. 151.

Of Graueling.

THe cure is to pare his hooue, and get out the grauell, then ſtop him with turpentine & hogs greaſe, molten hot and ſtopped with towe, and beware he come not out of the ſtable till he be well.

For the ſame.

Be ſure that you haue ſearched and made the foot very cleane, then take an ounce of virgin waxe a quarter of an ounce of Roſen, a quarter of an ounce of Deeres ſuet, halfe an ounce of Bores greaſe, a head of Sinigreene, bruſe them all in a morter, and ſet it ouer the fire to melt, then lay it hot thereunto and it will helpe him.

Chap. 152.

Of Surbaiting.

The cure is, take off his ſhooes, and make his feete very cleane, but pare no hooue away, then tacke a hollowe ſhooe on, then take halfe a pound of the ſword of bacon, a quarter of a pound of white ſope a handfull of burnet, a handfull of bay leaues, and 4. or 5. branches of hearb grace, ſtamp them well and fry them, and lay them to the feete ſo hot as ye may, both vnder and ouer the foote, and keep him dry, renuing 4. or 5. times.

Chap: 153.

Of the pricke in a Horſe foote with a naile or otherwiſe.

The cure is, cut the mouth of the hole, where the pricke is, as broad as a two penny peece, and ſearch it cleane, for els it is very dangerous; take a handful of red nettles, and beat them in a morter,

ter, put thereunto a ſpoonefull of red vinegar, and a ſpoonefull of blacke ſope, and 3. ſpoonefulls of bores gre aſe or ſalt bacon, beat them altogether and make a ſalue thereof, and thruſt aſmuch into the ſore thereof as you can, and ſtop it for falling out, and let it tae k no wet, and it ſhall neuer rot further. Some will poure in hot hogs greaſe and turpentine, and a taint of flaxe, and ſo cure it, but if it begin to breake out at the top of the cronet, then take halfe a quarterne of Bole Armony, aſmuch beane flower, and two egges, and make a plaiſter of towe, and binde it vpon the cronet, and keep e him dry, and the hole very open in the foote, till he be well, and renue the plaiſter euery two daies, till it be whole, and if after it ſhould happen a peece of fleſh like a fig to grow in the bottome of the foot, pare it away with a hot yron, and lay hogs greaſe and turpentine to it, to heale it.

Chap. 154.

Of the retreat or cloying the foote, with a pricke of a nayle.

THe cure is, to take turpentine, waxe, and ſheeps ſuet, moulten together, and poure into it: or the medicine before preſcribed.

Chap. 155

Of looſening the hoofe.

THis greefe if it be looſe roūd about the hooſe, then it commeth by foundring, if it be in part, then by ſome other anguiſh; if it come by foundring, then it wil firſt breake in the fore-part of the cronet, againſt the toe, becauſe the humor doth diſcend right towards the toe, but if of a chanell naile or pricke, then the hoofe wil looſen equally round, but if other hurts, then right aboue the place, that is offended, which would bee well obſerued of the Farryar; But of what cauſe ſoeuer, bee carefull to keepe open the hole in the bottome of the foote, & reſtraine it aboue with the reſtrictiue plaiſter of Bole Armony, beane-flower, and egges, mencioned in the cure of the pricke in the foote: you may take three ſpoonefulls of Tarre, a quarter of a pound of Roſen, a handfull of Tanſey, a handfull of Rue, a handfull of Mints, & as much of Southern-wood, beate them all together with a pound of Butter, & one penny-worth of Virgins waxe, and ſo make a plaiſter, and binde it to for ſeauen daies, and it will be whole.

Chap. 156.

Of caſting the hoofe.

THe cure is, take of Turpentine one pound, of Tarre halfe a pinte, of vnwrought waxe halfe a pound,

pound of ſheepes ſuet halfe a pound, of ſallet oyle halfe a pinte; boyle all theſe together, vntill they be throughly incorporated; make a boote of leather with a ſtrong ſoale, fit for the Horſe foote, to be buckled about the paſtern, then take a good quãtity of flaxe or towe, and lay this ſalue vpon it to couer the foot, ſo as the boote may not any wayes grieue him, renuing it euery day vntill it be whole: then let him ſtand in the ſtable vpon a bed of cow dung and ſnailes beaten together, which will encreaſe the ſame for 15. daies, and then put him to graſſe. This receited ointment wold be alwaies vſed to annoint the hooues.

Chap. 157.

Of the hooue bound.

THis is a ſhrinking together of the whole coffin of the hooue, whereby the tuell of the foote, which is incloſed in the ſame, is ſo pinched, that the Horſe is very lame therewith, & eſpecially after trauell; and if you knocke them, they will ſound as an empty bottle: and if both feete be not bound, you ſhall apparantly ſee the hooue that is bound to be leſſe then the other. This commeth by ſuffering the feete to remaine dry after great trauell: and it commonly commeth to a Iennet or Aſſe hooue, becauſe it is deepe of hooue, but not to the flat hooue, for that only wrinckleth & waxeth brittle, and by reaſon of the bredth and ſhallowneſſe of hooue

hoouе it cannot incloſe the tuell of the foote, to ſtrengthen it, and yet it is the moſte worſt hooue. The cure is to open the feete in the quarters verye much, ſo as you may well lay your thumbe betwixt the fruſh of the foot and the end of the coffin where it principally bindeth, then raiſe both the quarters of the hoofe, with a drawer from the Cronet, vnto the ſole of the foote, ſo deepe as you ſee the dew come forth, & alſo two raſes of each ſide, then open the foote within, & let him blood in the toes, and if it be old, the blood will be as colde almoſte as water, for that it hath not bin fed with blood, wherin the vitall ſpirit is, & that is the cauſe of the coldneſſe, wherby it is apparant, that the hoofe hath not proſpered, but ſtarued, for you ſhal ſee the fruſh and all the ſole of the foote ſhrunke vppe and ſtarued, then take away the ſole of the foot, and ſtop it with Nettles and ſalt bruſed together gently, not ouer hard, renewing it once a day for 9. daies, and bee ſure euerie day twice, thoroughlye to annoint the cronet of the hoofe, with the oyntment preſcribed for caſting the hoofe, and after the 9. daies ende, let his feete bee ſtopped with Branne and Hogs-greaſe boyled together, and binde to as hot as may bee, but ſtill annoynt the hoofe, and when you put him to graſſe, let him not weare any ſhoes, but put him in a Marſh or medowe, deepe of graſſe, whereby his feete will be alwaies wette, and ſo enlarged againe: ſome ignorantlye call this dry foundering, when as all foundering in that foote cõmeth by deſcending of humors to the feet, and this is cleane contrarie, & my experience hath cured horſes that haue beene

hoofe-

hooſe-bound foure or fiue yeres, by this practiſe, which commeth aſmuch by drawning blood in the toe of the foote, contiuually knocking the ſame vntill you finde warme blood to come forth.

Chap. 158.

Of the running of the fruſh.

THe cure is, pare away the corrupt places, vntill you ſee it raw, & where the iſſue is, then take a handfull of ſoote, and as much Salt, & the white of three egges, and beate them together, and hauing made the ſhoe hollowe, and tacked on, ſtoppe the feete therewith verie hard, and renew it euerie day for 7. daies, and let not the horſe touch any wet, & when he is whole, be ſure after trauel to keep that foote cleane from grauell.

Chap. 159

Of the Leproſie or vniuerſall Mangineſſe.

THe Horſe that is infected heerewith will bee full of Scabbes, raweneſſe, ſcuruye, and continuall ſcratching. The cure is, firſt

firſt to let him blood the firſt day on one ſide of the necke, and giue him a quart of new milke, and halfe a handfull of the fineſt pouder of brimſtone, throughly ſtirred together, for that will expell the mange, and in all his prouender and maſhes continually for 5. or 6. daies giue him brimſtone, and in hot graines, but if he will not eat it, giue it him with milke, new ale or wort: then the next day let him blood on the other ſide of the necke, at each time a good quantity. Within 2. daies after let him blood in the breaſt veines; within 2. daies after in the flank veines; within 2. daies after vnder the taile, ſo as he becommeth weake therewith: keepe his blood in a pale, then ſeeth chamber-ly and bay ſalt together, and let it be ſtrong of the ſalt, then take a quantity of that blood and ſtir them together, that the ſame be thicke, then let him be rubbed all ouer with a peaſe wiſpe: then when the ſame is hot, rub him in euery part of his body therewith: and let it dry vpon him aſmuch as may be, and the next day more of the ſame vpon the olde, that it may be as it were plaiſtred with the ſame, the which being done in the ſunne, will eaſely be performed. After the ſame hath reſted vpon him two daies, take bucke-Lye, and blacke ſope, being very warme, and waſh all his body cleane: then giue him a quart of ſacke, and halfe a pinte of the beſt treacle to drinke, and annoint his body with this ointment in euery place. Take of Lampe oyle a quart, fine pouder of brimſtone a pinte, 2. pound of black ſope, a pinte of tar, a pinte of barrowes greaſe, and ſo much ſoote of the chimney, as wil thicken it, compound them wel toge-

together, annoint him all ouer with the ſame, being very hot, and ſo let him reſt till it fall off from him, then when it is all gone, waſh him cleane with ſope ſuds, and thoroughly dry him, and then cloth him and put him into a ſweat, and after dry him & keepe him warme and he wilbe perfect, and remember within one moneth after let him blood a pottell at leaſt, and it will bring him to perfection of bodie, and health, with cleane and ſweete dyet, and moderate labour: & if any place be raw, throwe thereuppon the pouder of brimſtone only, and it will dry it and heale it, and then giue him a purging drinke, and put him to graſſe ſo ſoone as you may.

Chap. 160.

Of the farcyn.

THis vlcer is not vnknowne to any that haue enioyed Horſes, and yet vnknowne almoſt to all; I meane the true cauſe of the diſeaſe, and the cure: ſome ſay it is a corruption of blood, ſome an outward hurt, as of ſpur galling, biting of ticks, hogs lice or ſuch like, ſome ſay an infirmity bred in the breaſt neere the heart, and in the ſide veſſels or cod neere to the ſtones, of euill humors congealed together, which after diſperſe themſelues into the thighes, and ſometimes into the head, and do ſend foorth watery humors into the noſtrils, and then it is called the running Farcin. I haue often ſaid if the true cauſe of a diſeaſe be knowne, the diſeaſe it ſelf is eaſely cured. If any man of vnderſtanding thinke

that by healing the place grieued, that the ſame is alwaies ſound & whole, he is deceaued: for many times the ſudden healing or curing killeth the body or maketh that part which ſeemeth to be healed, to become of little vſe for the helpe of the body: for the mange, the leproſie, & this diſeaſe of farcin, are in a Horſe eſpecially moſt pernicious, for often times it falleth out that many Horſes infected therwith, though they liue, and the diſeaſe ſeemeth to be cured yet are of ſmall or no vſe: and as I haue elſewhere ſaide, that as God created *Adam* Lord of all his creatures, to rule, gouerne, preſerue, and haue the vſe of his creatures, the ſame right is diſcēded vpon vs his children, ſo as all our gouernment ouer his creatures, muſt be according to the nature of man, gouerned & preſcribed by reaſon, becauſe all creatures are depriued of reaſon, but only man: whereby it may be probaly coniectured, that where man doth gouerne, there, and not elſewhere, reaſon doth gouerne, and then reaſon being the bounds and limitation of mediocrity, we are to infer, that mediocrity is the center of all vertue, and the ſame ought to be vſed in all the actions of man. Let vs then conſider of the vſe and practiſe of this diſeaſe: doth not euery mans experience and his own vnderſtanding (being his witnes) tel him, that when a young or old Horſe that hath long reſted, being taken vp from graſſe, that he is full and choked as it were with aboundance of humors? & doth he think that when trauell diſperſeth thoſe humors, as it wil,

that

that theſe humors do not fly into the ayre, but remaine in the ſeueral parts of the body, and doth he think that the greatnes of humors being an enemy to nature, but that nature would expell them if ſhe could, or elſe keepe them from the heart, the fountaine of her life, and ſo leaue them to creepe out of the body in ſome of the outward parts thereof? or otherwiſe, if they cannot get out better to deſtroy that member then the whole body? & doth not the continuall increaſe of humors, in the end by diſorder, become rulers & predominate ouer nature, ſo as nature is enforced by their violence to yeeld her ſelfe to deſtruction? and doth not moſt men ride their Horſes vpon a full ſtomack, and cauſe nature againſt her will to digeſt the ſame vnnaturally, whereof many vnperfect humors are bred? & doth not moſt men when their Horſes ſtand in the ſtable and reſt, giue him continually more then he can digeſt, which alſo breedeth raw ſuperfluous humors? and doth not moſt men feed them in the ſtable with new, rawe, and greene foode, which naturally breedeth obſtructions, and raw & filthy humors? and do not moſt men when their Horſes are in the ſtable, ſuffer them to reſt and feede full without moderate excerciſe? and do not moſt men when they trauell, their Horſe being very hot, ſuffer them to drinke their fill? & do not moſt men when their horſes come into the Inne very hot, the ſtomack thē being moſt weake, ſuffer them then to eate, before nature be able to digeſt? How then ſhal I expreſſe the

true cauſe of diſeaſes, when all theſe abuſes breede infinite cauſes of diſeaſe, without which no cure can perfectly be effected, yet where man cannot truly define, Reaſon leaueth him probaly to coniecture: and therefore I coniecture the cauſe of this diſeaſe to growe either from aboundance of bad humors, which corrupt the blood, or from great diſtemperature of the blood, by a violent heat into a ſudden colde, ſo as I haue gathered it onely to the corruption of the blood, for otherwiſe I doe not thinke that the bite of a Horſe or a lowſe could ſo poiſon the whole body, as to become lothſome to behold: & therefore to the cure: firſt let him blood on both ſides of the necke, 3. quarts at leaſt, for it is moſt certaine that the liuer which is the fountaine of blood is corrupted, and ſo ſendeth the ſame into euery part of the bodie, then giue him this drinke; take a gallon of faire water, put into it a good handful of Rue, a good ſpoonefull of Hempſeed, and a handfull of the inner rine of greene elder, bruſe them in a morter together, and ſeeth it till halfe be conſumed, and being colde, giue it him to drinke: euermore continue to let him blood in that veyne which is nigheſt to the ſore place, a great quantity, let his diet be thin, but very cleane and ſweete, viz. wheat ſtrawe, and dryed ſweete oates, a few at a time, then take this approoued medicine following, which although the diſeaſe be neuer ſo foule, it will vndoubtedly cure it.

Take of hearb grace a handfull, of Fetherfew a handfull, of Chickweed of the houſe a handfull, of Kiks wood a handfull, of hearb Robert a handfull,

of

keep the reſidue therof in a pipkin cloſe couered in the earth, ſtop the mouth therof cloſe with hearb grace and dock-leaues, and a greene turffe laid vpon it, that no aire come in, and euery third day vnty his eares, and dreſſe it with new, & ſo continue it till all the farcin be dead; for vndoubtedly at 3. or 4. dreſſings it will kill it: waſh all the hearbs ſo cleane as no durt or filth be on them: boyle chamberlye and bay ſalt, with a little copporas and ſtrong nettles, to waſh the ſores if neede be. But beware of burning them, either with fire or other coroſiue, for although it may kill the vlcer, yet being diſperſed, it wil burn and ſcortch the Horſe skin, for burning doth purſe the skin, and maketh it run together, ſo as the Horſe wil neuer after proſper. I wold haue you get caſes of leather; faſtned to a head ſtall, made hollowe like the ſhape of a horſe eares, to lace or buckle, that you hurt not his eares, or make them laut eared, which thing the Sadlers will helpe you heerein, for many times by long binding, the eares are ſpoiled, ſo as they muſt be cut off.

After that you ſee the filthy vlcer killed and dead, yet you muſt knowe that the blood is ſtill putrifyed and corrupted, therefore euery month at leaſt let him blood, but alwaies in ſeuerall places, and when you ſee the blood fine and pure, then giue him ſome good ſcouring drink, a quart of white wine, a quarter of an oũce of ruebarb, laid in it in ſteepe, in very thin ſlices all a night, one ounce & a halfe of Alloes in pouder diſſolued therein, halfe an ounce of Agaricke, an ounce of ſenee ſteeped in the wine al night, 3. races of Ginger ſliced and laide alſo in ſteepe

all night, and two ounces of ſirrop of Roſes, but the Rubarbe, Senee and Ginger, take out of the wine but before you put in the other ſimples, and then make it blood warme, and giue it the Horſe, & ſo let him reſt all that day, giuing him nothing but Wheate-ſtraw at night, and the next day following giue him a pottle of ſweete ſtrong worte, & a quarter of a pinte of Treacle, and then keepe him warme and giue him wheat-ſtraw, & good plentie of ſweet Oates. After all this waſh all his body very clean with Buck-lye, and black-ſope, and after cloath him warme, and giue him a ſwet, and he will remaine a perfect horſe, and heereof haue no doubt.

Chap: 161.

Of the Cancker.

THis Vlcer likewiſe groweth from the cauſes afore ſaid. The cure is, let him blud aboũdantly in the veines that be next the ſore, then take of Alũ 1. pound, of green Coporas 1. pound, of white coporas a quarterne, and a good handfull of Salt, boyle them together in faire running water from a pottle to a quart, this water being warme, put parte thereof into a diſh, and with a coult waſh the ſame till it begin to bleede, and let it dry in, then take of black-ſope 1. pound, and of Quick-ſiluer halfe an ounce, and incorporate them till the quick-ſiluer be not ſeene, and alwaies after you haue waſhed the ſame with a ſlice, couer the Vlcer with this medicine till it be whole, but bee ſure ſtill to let blood about

about the Vlcer, for many daies together, and when it is killed, then caſt vppon it the pouder of vnſlickt lime, or of brimſtone.

Chap. 162

Of the Fiſtula.

THis is a filthy Vlcer alſo, bred from ſome Vlcer not thoroghly cured. The cure is to ſearch the depth thereof, with a quill, or with ſome other inſtrument of lead, for vnleſſe you finde the bottom it is hard to cure, and hauing found the bottome, if it bee in place where you may boldlye cut with a Raſor, make a ſlit againſt the bottom ſo wide as your may thruſt in your finger, to feele if anye bone or griſtle be periſhed, or ſpungie, or looſe fleſh, which muſt be gotten out, then boile a quarterne of honny and an ounce of Verdegreaſe in powder, ſtirring it continually vntill it looke red, then taint therewith and bolſter it with flaxe that it get not out, but if the place be where the taint cannot bee conueniently kept in, faſten on each ende of the hole a Shoomakers threed ouer the bolſter, to keep the taint in, renewing it euery day vntill it leaue mattering, and make the taint leſſer and leſſer, & ſprinckle thereon a little ſlickt lime. But if you cannot come to taint it to the bottome, then take ſtrong lye, honnye, Roche Allum, Mercurie, and ſeeth them together, and applie it to the bottome of the Fiſtula. If the Fiſtula be in the head, take the iuice of Howſelike, and dipp a locke of wooll in it, and put the ſame in his eares, & vſe it euerie day till it be whole.

Chap. 163.

Of a ſpungie wart.

THe cure is, if it be ſog enough, tie a threed about it verye hard, and it will eate it off, or elſe take it off with a hott yron.

Chap. 164.

Of Woundes.

THe cure is, take of Turpentine, of Mel Roſatum, of oyle of Roſes, of each a quarterne, and a little vnwrought waxe, and melt them together, ſtirring them continually, and ſo vſe it with taint or role, as occaſion ſhal be.

Chap. 165.

Of pulling out ſhiuers or Thornes, and of ſwelling.

THe cure is to pull it out if it may be ſeene, but if it ſwell, and cannot, then take wormewood, Paretorie, Beares foote, Hogs greaſe and honny, boyle them together, and being hotte, make a plaiſter; it is excellent for anye ſwelling, ſo alſo is Wine-lees, Wheate-flower, and commen boyled together, which when it is at a head, Launce it.

Chap. 166

Of Sinewes cut or bruſed.

TAke of Tarre, Beane-flower, and oyle of Roſes, and lay it hotte to the place: ſo are Wormes and Sallet Oyle fryed together: ſo is the Oyntment of wormes, which you may haue at the Pothecaries.

Chap. 167.

Of killing the fier either in burning or ſhot.

TAke Varniſh or Oyle and Water, beaten together, and annoynt the place with a feather.

Chap. 168.

Of Bones out of Ioynt.

THe cure is, to binde all the fore-legs together, and to caſt him on his backe, and then to hoyſe him from the ground with his heeles vpward, ſo ſhall the weight of his bodye cauſe the ioynt to ſhoote in againe in his right place.

Chap. 169.

Of a Horſe that Humbleth.

THis is called the cordes: the cordes is a ſinewe that breedeth amongſt the Sinewes, the one end commeth downe to the Shackle veine, and ſo vp thorough the legge, and goeth ouer the inner ſide of the knee, and ſo ouer the ſhoulder, and ſo along the

the necke by the Weſant, and it goeth ouer the temples, vnder his eye, downe ouer the ſnowt, betwixt both the noſtrils & the griſtle, there knit the length of an Almond, take a ſharpe knife and cut a ſlit euen at the top of his noſe, iuſt with the point of the griſtle, open the ſlit, & you ſhal perceiue a white ſtring, take it vp with a bores toth, or a Bucks horne that is crooked, or ſome crooked bodkin, & twine it about ſtraite, and cut it a ſunder, you may twine it ſo much as you may reare his foote from the ground, then ſtitch vp the ſlit, and annoynt it with butter, & the Horſe doubtleſſe ſhall be cured.

Chap. 170

Of curing a hurt.

TAke waxe, Turpentine, roſen, & Hogs greaſe of like quantitie, and halfe ſo much Tarre as any one of the other ſimples, melt and boile them together, and keepe it ready for any accident.

Chap. 171.

Of repayring a broaken hooſe to make it grow.

TAke of Garlick heads, 7. ounces, of hearbe grace three handfuls, of Allom beaten & ſifted 7. ounces, of Barrowes greaſe that is old 2. pound, mingle all theſe with a handfull of Aſſes dung, and boyle them together, and annoynt the hooſes there with.

Chap. 172.

Of a horſe that cannot piſſe.

TAke a pinte of white Vinegar, halfe a pound of Simgreene, bruſe it ſmal, & wring out the iuice,

take

take a handfull of Fennel, a handful of Foxe-gloues leaues, or the flowers : 2. ounces of Gromel ſeede, and halfe a pinte of ſweete hony, ſtampe them well together and ſtraine them into the Vinegar, let him ſtand without meate and drinke 24. houres.

Chap. 173.

Of fretting in the Guts.

TAke in the morning a quart of good Ale, 4. ounces of Fenegreek, 7, oũces of Bayberries, aſmuch long pepper, an ounce of Ginger, two handfuls of Water-creſſes, a handful of Sage, another of Mints, beate them altogether in the Ale, and ſeeth them in the Ale, then ſtreine it, and giue it him blud-warme, rope all his legs, and tye him that he lye not down, and put him into a ſweat, and keep him warm, and drinke no colde water for three daies after, and giue him dryed beanes and Oates for his prouender.

Chap. 174.

Of the dangerous galling of a Horſe.

TAke a pottle of vergis, two pennyworth of green coporas, boyle it to a pinte and a halfe, waſh and ſearch the hole there with, and fill the hole with red leade, ſo let it remaine three daies vntouched, then waſh it with the ſame, fill it againe with red leade, this will heale it, though it bee galde to the body.

Chap. 175.

Chap. 175.

Of sinking a Thistula or windegall.

FIrst seere the Thistula, then take Rosen, sheepes tallowe and Brimstone, and boile them together, lay it on hot with a cloth, and it will sinke downe.

For the windegall, slit out the ielly; and lay it not so hot on, and it will keepe the same cleane.

Chap. 176.

Of a Blister.

TAke the iuice of ground Iuy, so much Brimstone, a quantity of Tar, and so much Allome, and lay it to the blister.

Chap. 177.

Of the paine in the head.

TAke a pinte of malmesey, fiue new laide egges, a head of brused Garlicke, small Pepper, Sinnamon and Nutmegges, beaten fine & giue it him to drinke three daies together, and fast six houres after.

Chap. 178.

Of a Farsin or sudden breaking out in any part of the body, to stay it, and fill it.

TAke this ointment, and alwaies haue it ready in your stable: three ounces of quicke siluer, put it into a bladder, and two spoonefulls of the iuice of Oringes and Lemons, shake them together, then take a pound of fresh hogs grease, and of vergis one ounce, beate them all in a woodden dish, and worke

worke them thoroughly together, then take a poũd of freſh Hogs greaſe, and annoint the ſame therewith, and ſlit the ſame if neede be, then waſh it, and then put into his eares, the iuice of Rugweede, and he will be perfect.

Of a wrinch in the Fetterlocke, or other ioynt that is ſuddenly done. Chap. 179.

TAke of Naruile, and black-ſope, boyle them together a little on the fire, & annoint it therwith.

Of a Windegall that it ſhall not grow againe. Ch. 180.

WHen you haue cut the skin, take a ſpoonfull of Oyle de bay 1. ſpoonful of Turpentine, one penny worth of Verdegreaſe, the white of an egge, & a quarter of an ounce of red lead, boyle them together to a ſalue and lay the ſame to the place.

Of the ſtone in a Horſe and Cholicke. Chap. 181

TAke a pinte of white wine, halfe a pint of burſeed, & beat them ſmal, two ounces of parſely-ſeed, halfe a handfull of Iſope, halfe an ounce of black-ſope, halfe a handfull of vnſet leekes, and a handfull of water Creſſes, mingle them together, & ſtamp them and ſtrein them, but put the burſeed & parcely ſeed to it after it is ſtreined, and then warme it, and giue it him to drinke.

Of a horſe that piſſeth blood. chap. 182.

TAke Barly, & ſeeth it in the iuice of Gomfollye, and giue him the barly to eate, and the iuice to drinke.

Of Ripening an impoſtume. Chap. 183.

TAke Mallow roots, & Lilly roots, & bruſe them, and put vnto them Hogs-greaſe, and lyn-ſeede meale, and plaiſter wiſe lay it to.

To

To bring haire a gaine. Chap. 184.

TAke the dung of Goates, ſome hony and Allum, and the blood of a Hog, boyle them together, & being hot rub the place therewith.

To make a white marke on a horſe. Chap. 185.

TAke a Tile & burne it to pouder, take daſie roots, and the roots of a white bryer, of each a like, dry them, and make powder thereof, then ſhaue the place that you wil haue white, rub it very much with the powder, then waſh the place with this water: take a quantitie of Hony-ſuckle-flowers, and a quantitie of hony, and the water that Moles haue bene ſodde in, and waſh the place, and rub it very ſore therewith: doe this fiue daies, and keepe him from all winde, and it will bee white.

To make a horſe he ſhall not neigh. Chap, 186.

TIe a woollen liſt about the middeſt of his tongue and he ſhall not ney ſo long as it remaineth.

To make a horſe follow his Maiſter. Chap. 186.

TAke one pound of Otmell, a quarter of a pound of honny, and halfe a pound of Lumary, & make a bagge thereof, and beare it about you next your skinne, and labour therewith till you ſweat, & wipe the ſwet with the bag, and keepe the Horſe a day & night faſting, and giue it him to eate, and alſo vſe to giue him meale and branne, and he will follow you.

Laſtly obſerue in al cures, that the onely ſure way is to giue fire to the wood, if poſſibly you may without danger of the ſinews, & beware that you do not cure but when the horſe hath reſted, & that it be not done when he is in any griefe or paine, but in caſes of neceſſitie. I had once purpoſed to haue ſet out the medicines of all cures as they are vſed in moſte

chriſtian

chriſtian Nations, but time would not permit, and therfore I refer it as God ſhal giue life & leaſure. In the meane time, aſſure thy ſelfe if thou wilt reade this tractat aduiſedly, temperately, and with deliberation, thou ſhalt finde ſufficient for thy full inſtruction.

The Epilogue.

IT appeareth by this treatiſe, that the perfection of all generation, creation, preſeruation, and long life of horſes conſiſteth wholye in the true compoſition of the temperature of the foure firſt qualities, heate colde, moiſt, and dry, and is the trueſt and moſte proper continet cauſe therof, and therfore the true knowledge therof (being the only roote from which all Horſemanſhip ſpringeth) is of all knowledge moſt to be deſired, and attained, and is (of the learned) truely and rightly tearmed Nature, for that according to the quallity therof, euery horſe worketh, and not according to Arte, for Arte is but a hand maid to nature, appointed to deliuer preceptes to direct the manner of the action moſte pleaſing, and practiſe to act & perform the ſame, through long vſe with eaſe & facility, as appeareth in many places of this Tractat: and becauſe thoſe, whoſe boſome the hand of heauen hath richly furniſhed with all vertues heerin, & to whō of right the ſeat of iudgemēt (in the true knowledg of horſemanſhip) apperteineth, & frō whom the heroical ſpirits & generous iſſue of this kingdome, are to receiue inſtruction, haue the edge of their induſtry cleane abated by force of pleaſure & ſecurity, & therby lately fallen into a deep ſlūber, or rather into a deadly ſleep of ſilence, wherby many indaūted corages

and

and choise wits of this kingdome, haue thought nature to haue delt nigardly, & to haue made her staple & storehouse of horsemen and horses, onely within other Nations, and to haue cut all trade and traffick with little England, & that the true knowledge of Horsemanship hath not bene natiue therein, but onely in forraine Nations, and this English Nation to haue beene in all ages mortallye wounded with the strangers Goade. My self (enuying none nor detracting any) haue aduentured by the true knowledge of naturall causes, to vndermine the strongest holds of al Forreine force, whose foundations are onely set vpon the deceiueable sandes of erronius practise: and for that purpose haue couched this Aphorisme or principle of the true knowledge of horsemanship, in the circuit of a small Period, although the knowledge thereof comprehendeth sufficient to fill great volumes. I do presume of all indifferent and equall iudgements, that this my labour shall neuer be held vaine-glory, or needelesse curiositie, but with such as shall not peruse these my labours, with them, inauditi tanquam nocentes pereunt, et hic baculum fixi, *and as to those who haue not yet learned either to speake or do well, I leaue them this farwell.*

Face vel tace.

FINIS